THE
Worthy Communicant:
Or, A
TREATISE,
Shewing the due Order of Receiving the *Sacrament* of the *Lord's Supper.*

By *Jeremiah Dyke.*

Whereunto is added,

A *Dialogue* between a *Minister* and a private *Christian*; wherein the Doctrine and Ordinance of the *Lord's Supper* is Explained; the Objections of *Enthusiasts*, and Corruptions of *Papists* are obviated; and several Cases of Conscience and Doubts Resolved.

With *Meditations* and *Prayers*, *before*, *at*, and *after the Administration.*

The Seventeenth Edition.

LONDON,
Printed for *Jonathan Robinson*, *A.* and *J. Churchill*, *J. Taylor*, and *J. Wyat*, 1696.

TO THE READER.

WEre not Christianity declined, and the love of its Professors to their Redeemer, and to each other, grown cold, the Doctrine of the Lord's Supper would be better studied, and its Celebration more frequent, and better attended. The Primitive Christians thought it not such a burthen, as was enough to be born once or twice a Year, but such a Duty, Profit, and Delight, that once a week was too little for its exercise and enjoyments. Christ is as sweet as ever, The virtues of his Blood are as powerful, His Ordinances for conveying Spiritual Benefits, perish not with the using. Nor hath that Blessing which our Lord adjoined to this Ordinance, in its first Institution, lost its Spirit and Efficacy, where 'tis duly administred and attended unto.

I would it were not too true, that as an unworthy Ignorance, Contempt, or Neglect of it, hath been the guilt of many; so a superstitious, or superficial practice of it hath been the guilt of more. All which together have joined their Forces, to bring it under the disreputation of an indifferent or insipid thing. But, blessed be God, there are many, whose conscien-

tious and orderly attendance on the Lord therein, hath met with that entertainment and Soul-advantage, which hath commended it to their Experience, as the Authority of their Lord's Command hath commanded it to their Conscientious observance. Yea, such have been their Blessings at the Lord's Table, that they have reckoned its Hours the best they have enjoyed, or hope to enjoy on this side Heaven.

What can be more glorious to behold, than the reconciliation of all the Attributes of God, to the raising of sinful miserable Man to the happiness he had lost, and more? What more stupendous! than that God should become Man, that he might obey, suffer, and die to make the Atonement? What more satisfactory to Faith, than to behold a price laid down by our Redeemer, to the full value of all that good it hopes for, according to the Promises and Covenant? What can meet the taste and relish of a Soul bowed down under a load of Sin and Wrath, whose Spirits are wasted with sorrowful and successless Agitations, under the sense of its Misery and Impotency; like the transmitting its Burthens on those Shoulders, its Wounds into the Body and Soul of that Almighty Redeemer, who became Sin for us, that we might be made the Righteousness of God in him? *What more acceptable to a Soul principled with the Love of God and Christ,*

Chriſt, than to have their Love again and again repeated, and particularly confirmed to it: And alſo under the ſweet and powerful Impreſſions of that Love, to be returning Love for Love, proteſting its unexpreſſible Obligations to the Divine Wiſdom and Goodneſs, and renewing its Vows and Covenants for ever to be the Lord's, who thus dearly bought it? What more welcome and edifying to a real Saint, than to behold that ſight in which Sin is diſcovered moſt hateful, and Holineſs moſt lovely and rational: to eat and drink of that Cheer, which is both a Feaſt and Phyſick; a Cordial to Grace and well-grounded Comforts, and a Poiſon to thoſe luſts and deluſions that war againſt the Soul? In a word, to behold the Enemy in his full ſtrength, and our Champion obtaining a compleat Victory? To celebrate thoſe Triumphs with our Saviour, (ſo far as we are capable now) whoſe Glory will be infinitely great, and everlaſting in the other Life?

Theſe, and many more, even all the Bleſſings of the Goſpel, are the Entertainments and Exerciſes of this Ordinance; and that in a more than ordinary ſolemn and effectual way. It would be much better with the Church of God, if Subjects of this nature were more reliſhed; and took up the room of thoſe, whoſe tendency is but unprofitable Contention; and

the ſowring the Spirits of Men and Chriſtians one towards another. The Holy Apoſtle Paul *deſired to know nothing among the* Corinthians *but Jeſus Chriſt and him Crucified. The Temper, or rather the Diſtempers of the Profeſſors of our Age and Nation, being much the ſame with theirs, calls for the ſame Remedy. Were their Notions high, but Lives very low? Contentions hot about Circumſtances, and Affections cold to their Brethren, and the more ſubſtantial Duties of Religion? Did they admire Men, diſſolve into Parties, ſlighting in the mean while the grand Intereſt of Chriſtianity, and the Common-Wealth of* Iſrael? *I would I could ſay, that we tread not in their ſteps. Certainly we need to be minding more a Crucified Chriſt, to teach us Mortification, and to be more in the Communion of Saints, to excite our Love, and cement our Union.*

Among others who have written on the Subject of the Lord's Supper, *the worthy and reverend Author of this Treatiſe (Mr.* Jer. Dyke, *ſometime Miniſter of* Epping *in* Eſſex, *now with God) hath not been the leaſt conſiderable. And although the preſent Age hath been ſo thronged with Books treating on Subjects of Divinity, that many have been ſtifled ſo ſoon as peept out into the World, and many more (though deſerving better entertainment) have*

not

not lived to the expence of their firſt Impreſſion. This Treatiſe hath found acceptation for above ſixteen Impreſſions, which can be ſaid of few Books beſide, and which is an evidence of its abundant uſefulneſs and value. That it might be within the reach of the Poor, who cannot ſpare the price of it at large, I have abridged it to this little Volume; wherein you have the Author's method and heads of Matter preciſely, and what I judged moſt conſiderable. If in the Connexion I have ſometimes varied the phraſe and ſtile, neceſſity may plead my Pardon; and I hope the Judicious Reader will find (upon the whole) no juſt cauſe of diſtaſte. Some things, where I found occaſion, I have explained; and many uſeful Citations in the Margin, (which were only in their Original Language, and ſo out of the reach of the meer Engliſh Readers) I have turned into Engliſh for their ſervice. I have alſo added a Dialogue, *explaining the Doctrine and Ordinance of the* Lord's Supper, *in its Nature, Adminiſtration, Ends, and Benefits; obviating the Objections of* Enthuſiaſts, *and the Corruptions of* Papiſts; *and reſolving divers Caſes of Conſcience, ſo far as is meet for a work of this Nature. The whole I leave to the bleſſing of the Lord, who am the unworthieſt of his Servants.*

JOHN FALDO.

A Table of the Heads of this Treatise.

THE due order of receiving the Sacrament of the Supper, and seeking God therein, stands in three kinds of Duties.

1. Duties Antecedent. In doing such Duties as must go before the Sacrament. All which come under the general Head of Preparation. Preparation is twofold.
   1. Habitual; having the Soul furnished with such Graces as may make a Man a Worthy Communicant.
      They are these,
      1. Knowledge,
      2. Faith,
      3. Repentance,
      4. Charity,
      5. Obedience.
   2. Actual, which stands in these things.
      1. Solemn sequestration of a Man's self.
      2. Examination,
         1. Of the truth of
            - Faith,
            - Repentance,
            - Love,
            - Obedience.
         2. Of growth of Grace.
         3. Of our Wants.
      3. Renewing and quickning our Habitual Graces.
      4. Excitation and stirring up in our selves strong desires after Christ.
      5. Stirring up in our selves a strong expectation of the Benefits to be had in the Sacrament.
      6. Earnest seeking of God by Prayer.

2. Duties

2. Duties concomitant. In doing such Duties as accompany the Action of Receiving, where the general Duty is: The offering up of our selves to God, in an holy and spiritual Disposition in receiving the Sacrament.

This stands in five things.

1. Solemn and serious Meditation.
2. An exercise of Repentance standing in
   - Godly sorrow for sin.
   - A solemn renewing of our Covenant with God.
3. The actuating of Faith upon
   - Sacramental offers
   - Sacramental Promises.
   - Sacramental Representations.
4. The Duty of Thanksgiving.
5. An Exercise of Love and Mercy.

3. Duties subsequent. In doing such Duties as must follow after Receiving.

And they are two,

1. Examining a Man's self, how he hath sped at the Supper.
   - 1. If sped ill, then
     1. Find out the cause of miscarriage, and be humbled for it.
     2. Labour by after-pains to quicken & make the Sacrament effectual.
   - 2. If sped well, then
     1. Bless God for it.
     2. Labour to keep and maintain the holy frame of Heart gotten at the Sacrament.
2. A special care to keep our Vows, and express the power of the Ordinance, in our holiness of Life and Obedience.

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The Supplement.

A Dialogue. Meditations, and Prayers.

An Advertiſement concerning the Addition of Meditations and Prayers to this Edition.

THE reverend Author of this Treatiſe of the *Lord's Supper*, having ſaid ſo much on this ſolemn Ordinance, one would think the Addition of *Meditations and Prayers* needleſs, and that the worthy Communicant being ſo well inſtructed, may be left to form the ſeveral Directions into ſuitable Meditations and Prayers: but it being the complaint of many well-diſpoſed Perſons, that though they

they have taken much pains with their own Souls, and read much on this Subject, yet they are at a loſs, and much confuſed, not only in their own Cloſets, but even when they come to the Table of the Lord, to their great trouble and diſcouragement: One reaſon of this, (next depending too much on their own Preparations) I humbly conceive is, for want of obſerving a good Method and Order in diſpoſing their Prayers and Meditations; for as the ſtrongeſt Army, for want of Order and good Diſcipline may do but little ſervice, ſo a throng of Thoughts and Meditations, if they be not well ranged, may thruſt themſelves forward to the hindrance of each other; therefore I have endeavoured to ſet thoſe Thoughts which I conceive will be in the *Worthy Communicant*, in their proper places, that they may ſally forth and ſecond each other, for the Communicants greateſt advantage, by adding, at the end of this Treatiſe, ſome Forms (or rather Directories) of Meditations and Prayers, ſuitable *before, at, and after* the Adminiſtration: which I hope will be uſeful, not only to young Beginners, but even to ſuch as have long frequented the Lord's Table, and that with profit and delight; but it too too often happens, that their Affections grow chil and cold by too much converſing with earthly Objects, ſo that they cannot eaſily be revived: poſſibly the reading over ſuch like Meditations, may ſtir up that Fire that lies buried in their Souls; which when done, the holy Flame will be ſo fervent, that theſe forms of Meditations here offered, will be too little Fuel for its heat; which were not intended to ſtint and confine it, but (as intimated before) to ſhow the *Worthy Communicant* how he may diſpoſe his own Meditations, according to the ſeveral parts of the *Lord's Supper*, with pleaſure and profit. Farewel.

THE

The Introduction to the following Treatiſe, grounded upon 1 *Chron.* 15. 13.

For becauſe ye did it not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due Order.

CHAP. I.

That God muſt be ſought in a right Order, as well as in a right Ordinance.

WE read 1 *Sam.* 4. 3, 4. That the *Iſraelites* being beaten by the *Philiſtines*, they ſend for the Ark of *God* from *Shilob* to be brought into the Camp, that it might ſave them out of the hands of their Enemies. Such are the ſilly Confidences of ſuperſtitious and carnal Hearts, relying on outward ſigns, and neglecting the *real Preſence* of God: as if God were chained to the Ark. A *far wiſer* courſe it had been to have procured the preſence of the Lord of Hoſts *himſelf* amongſt them, which could have ſaved them without the *Ark*, but not the Ark without that. This they might have learned from *Moſes*, Numb. 10. 36. *And it came to paſs, when the Ark ſet forward, that* Moſes *ſaid; Riſe up, O Lord, and let thine E-*

they have taken much pains with their own Souls, and read much on this Subject, yet they are at a loss, and much confused, not only in their own Closets, but even when they come to the Table of the Lord, to their great trouble and discouragement: One reason of this, (next depending too much on their own Preparations) I humbly conceive is, for want of observing a good Method and Order in disposing their Prayers and Meditations; for as the strongest Army, for want of Order and good Discipline may do but little service, so a throng of Thoughts and Meditations, if they be not well ranged, may thrust themselves forward to the hindrance of each other; therefore I have endeavoured to set those Thoughts which I conceive will be in the *Worthy Communicant*, in their proper places, that they may fully serve and second each other, for the Communicants greater advantage, by adding, at the end of this Treatise, some Forms (or rather Directories) of Meditations and Prayers, suitable *before*, *at*, and *after* the Administration: which I hope will be useful, not only to young Beginners, but even to such as have frequented the Lord's Table, and that with profit and delight; but it too too often happens, that their Affections grow chil and cold by too much conversing with earthly Objects, so that they cannot easily be revived: perhaps the reading over such like Meditations, may stir up that Fire that lies buried in their Souls; which when done, the holy flame will be so fervent, that these forms of Meditations here offered, will be too little Fuel for its heat; which were not intended to stint and confine it, but (as intimated before) to show the *Worthy Communicant* how he may direct his own Meditations, according to the several parts of the *Lord's Supper*, with pleasure and profit. Farewel.

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nemies be ſcattered. He knew that though the Ark did *riſe*, if God ſat *ſtill*, it could not make one Enemy fly.

But had there been ſomewhat in the *meer* preſence of the Ark, *Hophni* and *Phineas* being with it, were enough to *diſtaſte* the *Lord* to a departure. The Iſſue gave a Character of their vain Confidence. That which they hoped would have ſaved them *out* of the hands of their Enemies, was delivered *into* the hands of their Enemies. *He delivered his Strength into Captivity, and his Glory into the Enemies hand*, Pſalm. 78. 61. For all this, the *Philiſtines* had little cauſe to boaſt of their *Victory*; though the Ark *ſaved not* Iſrael, it proved a *Plague* to their Adverſaries. God ſometimes hides his Face *from* his People, but he ſets his Face *againſt* the Wicked: the *Philiſtines* had ſoon enough of their Prey. The preſence of an angry God is Ruine and Terror, as of a reconciled God is ſafety and ſweetneſs. Upon this Experiment the *Philiſtines* ſend the Ark to its own Home, acknowledging that though *Iſrael* were *Vanquiſhed*, the God of *Iſrael* remained *Victor* over their *Conquerors*.

The Ark being ſent home, was placed in *Kirjath-Jearim*, where it continued till the time of *David*'s being King over all *Iſrael*, and ſeated in *Jeruſalem*.

The firſt thing *David* then undertakes, is to bring the Ark to *Jeruſalem*; but in its management a double Diſorder was committed: The Ark that ſhould have been born on the *Prieſts Shoulders*, was *carried, and Uzzah touched* the Ark; for which error he died on the ſpot, as an Example to the reſt, of God's diſpleaſure againſt thoſe who ſhall neglect but the *Manner* and *Circumſtances* of his Ordinances, where his *Authority* hath preſcribed: So jealous is God

God of his great Name, which he will have ſanctified by all thoſe that draw near unto him. The Senſe of this puts *David* on a Reformation of that diſorder, which he acknowledges the cauſe of the ſore breach on *Uzzah*, 1 Chron. 15. 13. *The Lord our God made a breach upon us, for that we ſought him not after the due Order.* The point that we may learn hence, is this.

That it is not enough to ſeek God, but we muſt alſo ſeek him in the Order he hath appointed: and where it is otherwiſe, Men may expect a Breach inſtead of a Bleſſing. The want of this due Order, turned the expectations of a good day into ſadneſs: they were ſent home with ſorrowful Hearts. And if God were ſo ſevere on the *Iſraelites* for a failure in a Circumſtance of outward Order, how much more may a Breach be expected in the room of a Bleſſing, where the inward Order and due Frame of the Soul is neglected, in our drawing nigh to God? The Lord hath appointed not only the *matter* of Duties, but alſo their *manner* of performance: Obedience in both muſt be joined, or we ſeparate their Bleſſing from our Souls. We read what entertainment thoſe find with *God* who obſerve his ways in ſeeking him; Iſa. 64. 5. *Thou meeteſt him that rejoiceth, and worketh Righteouſneſs; thoſe that remember thee in thy Ways.* What was *God's* meeting them here, but their meeting with the promiſed and expected Bleſſing?

One ſpecial part of the due Frame of their Souls was, that they wrought Righteouſneſs with rejoicing: his Ways were not a burthen and wearineſs, but a delight to them. A dead, dull Heart in Duties is a *diſorderly* Heart, that will make but *poor earnings. Ye ſhall ſeek me, and find me, when you ſhall ſearch for me with all your Heart.* Chearful-

neſs and Integrity are but the Order and Manner of performing Duties, yet the Promiſe is to them.

If we go over the ſeveral Ordinances, we ſhall find this true. In the *Word*, God is to be ſought; yet if the *manner* be not duly performed, we ſhall meet with a *rebuke*. Thus it was with the *Jews*, Iſa. 58. 2. they delighted to approach to God, they *asked the Ordinances of Juſtice:* but in the mean time they indulged their Luſts, and were unmerciful to others: and therefore God upbraids them with their Duties, and ſpreads them as Dung upon their Faces. *Prayer* is a Bleſſed Ordinance yet if not rightly ordered it becomes Sin. And how, great a Curſe is it, to have our very Duties become Sin? *Let his Prayer become Sin*, Pſal 109. 7. was one of the heavieſt Judgments that *David* imprecated on the worſt of his and the Lord's Adverſaries. *The Sacrifice of the Wicked is an Abomination to the Lord; how much more when he bringeth it with a wicked mind?* So in *Faſting*, *Is this the Faſt that I have choſen?* In the Sacrament of the Paſſeover, *Judas* not having his Heart right with God when he received the Sop; inſtead of the Lord Chriſt, he received the Devil with it. *Then entred Satan into* Judas, *Luke* 22. 3. A ſad breach by which the Devil enters! Judas *being an evil Man* (ſaith *Auguſtin*) *received a good thing in a bad manner, and therefore the Enemy entred with it.* Aug. Tract. in *John* 17. 26. He that eats *unworthily*, and drinks *unworthily*, at the Lord's Table, *eats and drinks damnation to himſelf*, 1 Cor. 11. 29, 30. or, he eats and drinks *Judgment*, as the *Greek* word κρῖμα may be rendred. *God* will ſhew his diſpleaſure againſt ſuch a Man. The diſorderly manner of attending this Ordinance, was the cauſe, that amongſt the *Corinthians many were weak and ſickly, and many ſlept*, yea, ſlept their *laſt*.

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The grounds of this Truth are these.

First, *All God's Law is Copulative.* And therefore the Commands, *Deut.* 5. 17, 18, 19, *&c.* are all expressed with a *Copulative*, joining them together in a continued Connexion. לא תרצח ולא תנאף ולא תגנב *Thou shalt not Kill*, and *thou shalt not commit Adultery*, and *thou shalt not Steal.* The breaking of one Command, breaks that whole chain of the Law. Now the same Law of God that commands Ordinances, commands also the due Order in their Performance. In the Old Testament-Sacrifices, so much as the *Wood* must be laid in *order*, Lev. 1. 7, 8. Gen. 22. 9. how much more the *Heart*, in those Ordinances that are more purely Evangelical, and Spiritual? *That is not a good Action perfectly wherein all the good Qualities pertaining to it do not concur*; *Aquinas.* God expects Perfection: *It shall be perfect, to be accepted: there shall be no blemish therein*, Levit. 22. 21. The Sacrifices indeed (being Types of Christ) did express by their Perfection the necessity of Christ's spotless Holiness, to render him an effectual propitiatory Sacrifice for us: yet though the like Perfection in our personal Righteousness, be not necessary to our acceptation with *God*; it is notwithstanding our Duty: and the willful continued neglect of it, is inconsistent with that sincere Obedience of Faith, without which our Persons and Services will not be accepted; no, not for Christ's sake. Acceptation with God is no mean Mercy, nor the least to be aimed at in holy Duties. *Abel* was blessed *with it*, when *Cain* went *without it*; which made *Cain*'s heart boil with envy, malice, and revenge; being sensible how much thereby *Abel* was a *better* and a *happier* Man than himself. This may suffice to demonstrate and convince, that in our attending

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The grounds of this Truth are these.

First, *All God's Law is Copulative.* And therefore the Commands, *Deut.* 5. 17, 18, 19, &c. are all expressed with a *Copulative*, joining them together in a continued Connexion. לא תרצח ולא תנאף ולא תגנב *Thou shalt not Kill*, and *thou shalt not commit Adultery*, and *thou shalt not Steal.* The breaking of one Command, breaks that whole chain of the Law. Now the same Law of God that commands Ordinances, commands also the due Order in their Performance. In the Old Testament-Sacrifices, so much as the *Wood* must be laid in *order*, Lev. 1. 7, 8. Gen. 22. 9. how much more the *Heart*, in those Ordinances that are more purely Evangelical, and Spiritual? *That is not a good Action perfectly wherein all the good Qualities pertaining to it do not concur*; *Aquinas.* God expects Perfection: *It shall be perfect, to be accepted: there shall be no blemish therein*, Levit. 22. 21. The Sacrifices indeed (being Types of Christ) did express by their Perfection the necessity of Christ's spotless Holiness, to render him an effectual propitiatory Sacrifice for us: yet though the like Perfection in our personal Righteousness, be not necessary to our acceptation with *God*; it is notwithstanding our Duty: and the willful continued neglect of it, is inconsistent with that sincere Obedience of Faith, without which our Persons and Services will not be accepted; no, not for Christ's sake. Acceptation with God is no mean Mercy, nor the least to be aimed at in holy Duties. *Abel* was blessed *with it*, when *Cain* went *without it*; which made *Cain*'s heart boil with envy, malice, and revenge; being sensible how much thereby *Abel* was a *better* and a *happier* Man than himself. This may suffice to demonstrate and convince, that in our attending

upon the Lord in his Ordinances, it ſtands us upon to be greatly concerned in their, and eſpecially our Order and Frame, that we may avoid the Breach, and meet with the Bleſſing.

Uſe 1.

This ſerves to inform us, why it often fares ſo ill with us; in and after our ſeeking the Lord in his Ordinances. God hath promiſed to make his People joyful in his Houſe of Prayer, Iſa. 56. 7. He hath commanded to take, eat and drink his Body and Blood; and he hath annexed a bleſſing to it: But it may be thou meeteſt not with theſe Bleſſings of Joy, quickenings, growth in Grace, confidence in God, aſſurance of his favour. Is it without a cauſe? yea, without a cauſe on thy part? Surely no, thy Heart hath been out of a due Order, thou haſt neglected God's Method, and therefore God hath neglected thee; or rebuked thee, and ſent thee away with a ſad, drooping, or (which is worſe) a dead Heart. The Table of the Lord hath written upon it to thee, *Perez Uzza*, or rather *Perez Nephesh*, a Breach on thy Soul. God's Ordinances are as effectual as ever, and God as faithful as ever. Call thy Soul to account therefore; was there that Prayer, Humiliation, Repentance, quickning of thy Faith before-hand; as ſhould have been? If not, thou knoweſt at whoſe Door to lay the miſcarriage of the Bleſſing.

Uſe 2.

This may teach us, not to ſatisfy our ſelves with the matter of Ordinances, or their formal outward exerciſe; but to look after whatever God requires therein. Men have a high eſteem of the Lord's Supper, and

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that not unworthily: but moſt have little regard to that Order of it, and their own Souls; that may bring down the Benefit. Too many are open to the Complaints of *Chryſoſtom ad Epiphan. Hom.* 3. *I ſee many that partake of the Sacrament inconſiderately and raſhly, more out of Cuſtom and Law, than Underſtanding. Times of Receiving make not a worthy Receiver, but the ſincerity and purity of the Soul; always come with that, never without it.*

God will deal with ſuch diſorderly Communicants, according to the words in *Job* 20. 23. *When he is about to fill his Belly, God ſhall caſt the fury of his Wrath upon him, and ſhall rain it upon him while he is eating.* Chriſt's Body and Blood thus uſed, will be but bitter Food. Who would have had the *Iſraelites* meat, with the Wrath of God? *Pſalm* 78. 29. An undue Order in the Lord's Supper, makes that Table prepared for our *welfare* to become a Trap and a Snare, *Pſal.* 69. 22. *Haman's* jollity and brags, met not with a ſadder iſſue and diſappointment, than their confidence is like to do, who ruſh on this Sacred Ordinance without order or fear. The Banquet of Wine was the merrieſt part of the Feaſt, yet at that *Haman* drank the Sentence of Death. The Lord will ſay to ſuch, as *Nabal* to *David's* Servants, Who are ye? and whence are ye? Shall I take my Sacramental Bread, my Son's Fleſh and Blood which I have prepared for my Children, my prepared Gueſts, my Gueſts with their Wedding-Garments on, and give it to a Company of Perſons, I know not whence they are? No, here is not for you, be gone, and meddle not, leſt you meet with a Curſe, and not a Bleſſing. Therefore in the Fear of God look to it, be no leſs conſcientious, and ſolicitous of coming in a Holy Order, than of coming to a Holy Ordinance.

CHAP. II.

Of Preparation before the Sacrament; and the neceſſity of it.

IT will not be amiſs now to conſider, what is that due Order, that holy and ſpiritual Manner, after which the Lord is to be ſought in the Sacrament. This conſiſts eſpecially in three kinds of Duties: First, Such as go before; 2. Such as accompany; 3. Such as follow after Receiving. The Duties before Receiving, may paſs under the notion of Preparation, with which I ſhall begin.

Preparation, as it is a means to get the Heart in order for the Lord's Table, ſo it is the firſt Duty in order to it. *Take heed to thy foot when thou comeſt into the Houſe of God*, Eccleſ. 5. 1. 'Tis ill ſtumbling at the threſhold of an Ordinance. But if ſuch heed muſt be taken when we come to the Houſe, how much more when we come to the Table of the Lord, where he himſelf ſits as Maſter of the Feaſt? *Sanctify your ſelves* (ſaith *Samuel*) *and come with me to the Sacrifice.* Sanctification is preparatory to eating of the Sacrifice, and no leſs in our feeding on that great Sacrifice for Sin, to which all the *Moſaical* were but ſhadows. It was a Saint-like ſaying of *David*, Pſal. 26. 6. *I will wash my hands in Innocency. So will I compaſs thine Altar, O Lord.* There is much in the Word, *So, So let him Eat*, 1 Cor. 11. The Preparation of the Paſſeover was a neceſſary and ſolemn Work, *Exod.* 12. 3. and that was the *Jews* Sacrament, by which they were minded of their being paſſed by in the deſtruction of the Firſt-Born of *Egypt*; but more eſpecially of the deliverance from Death,

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and eternal Ruin, by the *Meſſias*, the Lamb ſlain from the beginning: of which Deliverance and Paſſeover, that in *Egypt* was a Type. And it certainly teacheth us, that Preparation is no leſs neceſſary to the eating Chriſt our Paſſeover by Faith, in the Goſpel-Sacrament; to do which, after a due Spiritual manner, is much more difficult, as the Goſpel-Sacrament is a much more excellent and ſpiritual Ordinance.

When we are invited to our Neighbours Table, how do we deck and ſpruce our ſelves? Our ordinary Apparel and Attire will not ſerve our turn: and is the Lord's Table a more deſpicable thing? or our uncomely Raiment at his Communion leſs diſtaſtful to him or diſhonourable both to him and our ſelves? It cannot be thought ſo by any that underſtand. Too many are as ignorantly bold in this, as the Diſciples in another caſe: *Are you able* (ſaith Chriſt) *to drink of the Cup that I ſhall drink of?* We know how roundly, but raſhly they anſwered, *We are able*, Mat. 20. 22. So many poor wretches, if we ask them, Are ye able? are ye fit to receive Chriſt in the Supper? They are ſo confident of their worthineſs and ability, that they are offended at the very Queſtion: whereas the Lord knows they never yet beſtowed one poor hour in examining their State, and preparing their Hearts for ſo ſolemn a Work. Our Lord Jeſus bids the *Phariſees waſh the inſide of the Cup, that the outſide of the Cup may be clean alſo.* But many (eſpecially of the common, young, or time-ſerving Receivers) take the quite contrary courſe; and think, if all be trim without, no care need be taken about the Spots and Pollutions within: but Chriſt, the Lord of the Feaſt, hath *too* ſpiritual and piercing an Eye, to be put off with a cleanneſs that is not

ſo much as Skin-deep, much leſs Heart and Soul-deep. To quicken us to this Preparation, conſider theſe things.

Firſt, *According to a Man's Preparation will be his profit.* Preparation is the *Seed*, receiving, the *Harveſt.* He that ſows *nothing* reap *nothing*; and he that ſows *ſparingly*, ſhall reaps *ſparingly.* 'Tis in receiving as in praying, he that prepares his Heart to pray, finds God with a ready Ear, *Pſalm* 10. 17. God enlargeth his Hand to Receivers, as their Hearts are enlarged to receive. *Open thy mouth wide, and I will fill it*, Pſal. 81. 10. If ever we are ſtraitned in our Bleſſings at the Lord's Table, 'tis not from the ſtraitneſs of God's Heart or Hand, but of our own Bowels. *Fill the Mens Sacks with Food as much as they can carry*, Gen. 44. 1. ſaith *Joſeph* of his Brethren. How much more will our Jeſus be liberal, according to the largeneſs of Heart we bring with us? *Sacraments are the Mines of Grace, holy Diſpoſitions are our little Veſſels; the larger our Diſpoſitions and holy Affections are, the greater Bleſſing ſhall we carry away with us from theſe Mines of Bleſſing.* Euſeb. Neirem.

Secondly, *We come in this Ordinance to meet and ſerve God.* Whether we are to meet God in a way of Judgment or Mercy, that Exhortation holds, *Prepare to meet thy God, O Iſrael*, Amos 4. 12. In caſes of Judgment and Diſpleaſure, God will meet with Men though they be not prepared, yea becauſe they prepare not: but in caſe of a Bleſſing, no preparation, no meeting: *Draw near to God, and he will draw near to you*, Jam. 4. There muſt be a mutual drawing near, if ever God and the Soul meet. *Now ye have conſecrated your ſelves to the Lord, come near and bring your Sacrifices*, 2 Chron. 29. 31. Conſecration to God is the higheſt preparation,

paration, it includes Faith, Love, Repentance, Truſt; without which no Man can devote and ſeparate himſelf to be the Lord's. And where this Conſecration to Chriſt makes us his, and we are ſenſible of it, and wiſe to improve it, it will be an eaſie Matter for Faith to ſay, *my Beloved is mine*: and this well proved and applyed, a Door is wide open to all the Fruits which grow on that Tree of Life.

Thirdly, *To prepare our ſelves Religiouſly, is a comfortable ſign of Uprightneſs and ſincerity of Heart.* The *Levites* were more ready to ſanctify themſelves for the Paſſeover than the Prieſts; 2 *Chron.* 29. 34. The reaſon given was this, *Becauſe they were more upright in heart.* Therefore it follows, that the more upright in heart in the Lord's Ordinance, the more ready and diligent ſhall we be in preparation. This is alſo fruitful of another Bleſſing, expreſſed in *David*'s Prayer, *Do good, O Lord, to thoſe that be good; and to them that are upright in Heart.*

Fourthly, *No Man can come ſo worthily as he ought.* Do we what we can, too much dulneſs, deadneſs and diſtraction, will be our Companions, and ſuch as will not wholly be ſhaken off. But yet this is our encouragement, that if the Lord ſees a Man ſet himſelf ſeriouſly to a preparation, he will bear with many failings; 2 *Chron.* 30. 18, 19. Many had eaten the Paſſeover in an undue manner, they wanted ſome Ceremonial Cleanſings, and no doubt but their Hearts had their ſpots and defects too; Yet *Hezekiah* prays, *The good Lord pardon every one that prepares his heart to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the preparation of the Sanctuary.* And what was the ſucceſs of this Prayer, *verſ.* 20. 21. *And the Lord healed the People, and they kept the Feaſt with gladneſs.*

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Behold how gracious the Lord is to such whose Hearts are set on preparation for his Ordinances. Here was God's Service set in order, and the Hearts of his Servants set in order: and it follows, *Hezekiah, and all the People rejoiced.*

CHAP. III.

Of the great Danger of coming to the Lord's Supper, without Preparation.

THe things already offered might be sufficient, but because our careless withdrawing Hearts are not easily prevail'd on; we shall try what Fear or shame may contribute to this Duty. First, *It is matter of shame.* *Austin* upbraids the unreasonableness of those, who would be ashamed of Filth and Tatters at a great Man's Table, and yet blush not at their sinful Pollutions and Beggary at the Lord's Table, *Serm.* 151. *de Temp.* Consider 2 *Chron.* 30. 15. *The* Priests *and the* Levites *were ashamed, and Sanctified themselves.* They were ashamed for the newness of the Work, at which 'tis like they both blushed and bungled in the face of a multitude of People: but chiefly, that through their ignorance and unfaithfulness it had been so long discontinued. We cannot away with foul Cloaths and Vessels at our Tables, and will God away with foul Hearts? O be ashamed to bring such vessels, to receive the Wine and Milk of Spiritual Mercies into. Let not God and your own Souls be so ill served and respected.

Secondly, *'Tis a Matter of great danger:* And the Dangers are these that follow. First, *Whosoever*

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shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. These are the Apostle's Words, 1 *Cor.* 15. 27. What is this, but instead of becoming guiltless by the Death of Christ, to become guilty of the Death of Christ's Blood? instead of drinking the Cordial of Christ's Blood, to shed Christ's Blood? A Sin that will be more heavy than all others, as 'tis a Sin against, and contempt of the Remedy. *Deliver me from Blood-guiltiness*, says *David*, *Psal.* 51. The guilt of Man's Blood is a heavy Burthen: What then is the guilt of the Blood of Christ, the Blood of God? 'Tis well for Sinners that there is Virtue enough in Christ's Blood, to wash away the guilt of Christ's Blood, *Acts* 2. for how many had made their Misery incurable, by abusing the Physician! yea, well for Saints too, who though as Saints have a right to Christ in the Sacraments, yet in the manner of receiving contract guilt too often on their Souls, which nothing without the Christ they dishonour, can do away. *His Blood be upon us, and upon our Children*, was a dreadful imprecation of the Christ-crucifying *Jews*, whose dire effects have taken hold of their Posterity for sixteen hundred Years already. O take heed, above all things, of having Christ's Blood crying out against thee! Christ's Blood duly applyed by Faith, speaks better things than the Blood of *Abel*; but if abused, cries more loud for a more terrible revenge. Well then might *Chrysost.* resolve thus, *I will rather give my Life, than I will give the Body of Christ to any unworthy Person; yea, I will rather suffer my own Blood to be shed, than I will give that most holy Blood to the Unworthy.*

The second Danger is, *That an unprepared Person not only receives no good, but much hurt to his Soul.*

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God blasts his Ordinance to such a One. *Bring no more vain Oblations*, Isa. 1. 13. *Vain*, not only as not acceptable to God, but also as unprofitable to them. They are *vain things which cannot profit*, 1 Sam. 12. 21. The same Curse is upon an unworthy Receiver, that was on that Lord of *Samaria*, 2 Kings 7. 2. *Behold, thou shalt see it with thine eyes, but shalt not eat thereof.* He that appears empty before the Lord, shall go away as empty as he comes. An unprepared, an unworthy Receiver, may think he eats Christ's Flesh, and drinks Christ's Blood, but he is but in a dream, according to those *Isa.* 20. 8. When he awakes, he will behold his Soul empty; he is neither the fatter, fairer, nor stronger, for his Festival Dream. *Cyprian de Cœna Dom.* speaks to the purpose; *The Sacrament is never without its proper virtue, nor is the Majesty of God absent from his Holy Mysteries, yet they cannot partake of the Holy Spirit of the Ordinance, whose unbelief or unworthiness is a contradiction to so Holy a Thing.*

But moreover, where no good is gotten by Ordinances, it cannot be without hurt; we must be either the better or the worse. This was the *Corinthians* sin and misery, they *came together* to this Ordinance, *not for the better, but for the worse*, 1 Cor. 11. 17. There is a double Spiritual Danger in receiving the Spiritual Sacrament disorderly and unworthily. First, Instead of receiving Christ, we receive Satan. Of this we spake before. 'Tis the way to receive Satan's Power to a greater hardning. Satan no doubt possessed *Judas* before he was one of his subjects: but after the Sop, Satan took a more full possession. The greatest villainy that ever was acted on the Stage of the World, did not stick with him now. To rise up from the Lord's Table with greater greedines and eagerness to Sin, is an aggravating

gravating Circumſtance, and a Judgment unexpreſſibly ſore. If thy Heart tremble at the thoughts of ſuch an Iſſue to this bleſſed Ordinance, let it tremble no leſs at the Cauſe; an unworthy, neglected, unprepared Heart.

A ſecond ſpiritual Danger is, *A receiving Judgment and Condemnation to our ſelves*, 1 Cor. 11. 29. The *Paſchal Lamb* muſt not be eaten raw, *Exod.* 12. 9. *Uzzah*'s good intention in ſupporting the Ark, could not ſave him from the puniſhment of his diſorder. Unpreparedneſs puts Death into the Pot. The Emperor, *Henry* the 7*th*, was poiſoned in the Bread of the *Sacrament* by a treacherous Monk, for his not being ſo flexible to the *Roman* Yoke, as the Proud Pope expected. And Pope *Victor* the 2*d* had the ſame entertainment, from his Sub-Deacon, in the Cup of the Sacrament. The Improvement I aim at in theſe Paſſages, is to ſhew that Sacramental Bread and Wine may be death to the receivers Souls by their own Treachery, as they were to thoſe great Men's Bodies, by the treachery and villainy of their Popiſh Prieſts.

The Phyſician (ſaid *Aug.*) *doth not adminiſter Poiſon, but Health; but an unworthy receiving renders it ruinous.* The Devil would have had our Saviour turn *Stones* into *Bread*; but unworthy Receivers turn the Bread of the beſt Life into *Stones*. They take not up the Cup of *Salvation*, but of *Damnation*. But that no ſincere humble Soul may conſtrue this Head to their diſcouragement, and *unneceſſary* trouble, conſider, That although every Sin deſerve *Eternal* Damnation, yet no Sin repented of *Evangelically* ſhall condemn. Secondly, That the word κρίμα ſignifies *Judgment*, as well *Temporal*, as Spiritual or Eternal: ſo that the Sence is, they provoke God to afflict and ſend down his Judgments

ments upon them. Thirdly, That the unworthy receiving, which the Apoſtle (in 1 *Cor.* 11.) ſo ſeverely rebukes, is not to be underſtood of thoſe Infirmities which *ordinarily* cleave to God's deareſt and tender-hearted Children, notwithſtanding their ſincere care and watchfulneſs: but of thoſe *groſs* diſorders, and ſuch-like mentioned in that Chapter, which were a high profanation and *contempt* of this Holy Ordinance. Goſpel-Worſhip and Services are not ſuch *ſevere* things, as to be accompanied with ſuch terrible Apprehenſions, where the Heart is upright and reverent in their performance.

The third Danger is of Judgments on the Body: Sickneſs, Weakneſs, yea Death it ſelf. *For this cauſe many are ſickly among you, and many are weak, and many ſleep,* 1 *Cor.* 11. 30. Some think it was the Peſtilence that God ſent amongſt them; but at leaſt, it was ſome *extraordinary* and ſignal Mortality. This unworthy receiving may be the cauſe of *bodily* Judgments, where Men little think of it: For God hath now the ſame jealous Eye over his Ordinances as then; and his Glory concerned in their due attendance, is as *dear* to him. *If we would judge our ſelves* (ſaith the Apoſtle) *we ſhould not be judged,* 1 Cor. 11. 31. That is, if we would try and *cenſure* our ſelves, we ſhould avoid the Puniſhment, even that Puniſhment and Condemnation by which God chaſtiſes his People for their groſs Miſcarriages, that they might repent, reform, and not periſh eternally: as appears by the next verſe, *But when we are judged* (or puniſhed as ſome read it) *we are chaſtned of the Lord, that we might not be condemned with the World.*

Some there are who regard no *Spiritual* Judgments, yet are tender enough of their *Bodily* Welfare:

Welfare: let temporal Dangers make such look about them. When God cast *Adam* out of *Paradise*, he set an Angel with a flaming Sword to prevent his re-entry; if he had presumed, he had run upon his own Death. Let not those menaces which God presents in his Word to you, meet with less regard. I shall give you here a few Instances of God's Vengeance upon the high and contumacious Prophaners of his Ordinance. *Julian*, Unkle to *Julian* the Apostate an Emperor, pissed on the Communion Table, and smote *Euzoius* the Bishop for reproving him; saying also, that *the Divine Providence took no care at all of Christian's Affairs:* But God gave him the *lye*, by making his Excrements forsake the common passages of Nature, and pass through that wicked Mouth that had so abused Him, his People, and Ordinance. *Cent. Magdeb.* Cent. 4. C. 3. Some of the *Donatists*, that cast the Consecrated Bread to Dogs, were themselves devoured by Dogs. One *Booth*, a Batchelor of Arts in St. *John*'s College *Cambridge*, being Popishly affected, reserved the Sacrament, and threw it over the College Wall in scorn: but God so rebuked his Conscience, that shortly after, he in anguish threw himself over the Battlements of the Chappel, and in few hours after ended his life; this the Bishop of *Durham* reports on his own knowledge, in his Book of *The Institution of Sacraments*, Lib. 5. C. 3. Sect. 5. Although these were Sinners of another kind than unworthy Receivers, yet the jealous Eye of God over this Ordinance, may teach us not to provoke him by its abuse in any manner or measure.

Fourthly; Yet consider, *That it is a very dangerous thing for those who fear God, to neglect attending on this Ordinance.* While others receive unworthily, they who neglect it, do constructively condemn it as unworthy

unworthy to be received. The Sentence against such who neglected the Passeover was severe. *But the Man that is clean, and is not in a Journey, and forbears to keep the Passeover; even the same Soul shall be cut off from his People, because he brought not the Offering of the Lord in his appointed Season; that Man shall bear his Sin.* Numb. 9. 13. How hard went it with those, *Mat.* 25. 5, 7. who being invited, came not to the Supper? 'Tis very dangerous to reject or neglect the Lord's Bounty. There is a punishment for them who ought to come, and come not, as well as for those who come not as they ought; for a prophane Absence, as well as for unprepared Presence.

CHAP. IV.

Of Habitual and Actual Preparation in general, and of the necessity of knowledge in a Communicant.

THe Preparation required before the Sacrament is two-fold *Habitual*, and *Actual*. *Habitual* stands in having all such gracious Dispositions, as qualify for the work of receiving; *Actual* in the *awakening* those Dispositions, to a readiness for Exercise: both these must be in him that will receive in due Order. It is here as in preaching; a Preacher ought to have such Gifts, Graces, and Abilities, as may furnish him for his Ministerial Work; he must be a Man well-read and studied, and of competent Learning; yet he that is thus accomplished ought not ordinarily, without any study, step into the Pulpit, take a Text, and ut-

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ter himſelf at all adventure: But beſides his Habitual Preparation, an underſtanding and ſerious Miniſter, who knows the weight and difficulty of his Work, will take ſpecial pains by Study and Prayer, to fit him for every particular and occaſional Exerciſe of his Habitual fitneſs and qualifications. *Every Scribe which is inſtructed unto the Kingdom of Heaven, bringeth out of his Treaſure things new and old*, Matth. 13. 52. He hath a Treaſure, there is his Habitual Preparation; he brings it forth, firſt by ſtudy or meditation, e're he preaches it to the People, there is his Actual Preparation. Without Habitual Preparation his Sermons would prove poor empty ſtuff, or worſe; without *Actual* he not only tempts God (if he have opportunity) but 'tis ten to one his Products will be wild and confuſed, ſuch as the words of that Prophecy well agree to, *Zech.* 13. 4. *It ſhall come to paſs in that Day that the Prophets ſhall be aſhamed every one of his Viſion, when he hath Propheſied.*

Mark how the Ruler of the Synagogue ſpake to *Paul* and his Companions, *Acts* 13. 15. *Ye Men and Brethren, if ye have any Word of Exhortation for the People, ſay on.* As if he had ſaid, if ye be provided of a Sermon, if ye have any Meditations ready, beſtow them on the People. He did not tempt them to vent whatever came next in extemporary indigeſted Effuſions. So the Apoſtle exhorted *Timothy* to *Study to ſhew* himſelf *approved, a Work-man that needs not to be aſhamed*, 2 Tim. 2. 15. To apply theſe things to the caſe in hand, there muſt be in all Holy Duties, both Habitual and Actual Preparation, or the ſucceſs of the Troops of *Tema* will be the iſſue, Job 6. 19, 20. *The Troops of* Tema *looked, and the Companies of* Sheba *waited for them; they were confounded, becauſe they had hoped; they came*

came thither and were aſhamed. It is alſo to be underſtood, that Habitual Preparation muſt be had in the firſtplace, without which there can be no Actual Preparation, any more than a readineſs to work without Hands or Tools. I now proceed to thoſe particular Graces, wherein conſiſts the Habitual Preparation for receiving this Holy and Bleſſed Ordinance: among others, I ſhall take notice of theſe five, *viz. Knowledge, Faith, Repentance, Charity, Obedience.* The want of any of theſe, will render a Perſon unworthy and diſorderly in the attendance on this Sacred Ordinance.

The Neceſſity of Knowledge in a Worthy Communicant.

THe Apoſtle renders Defective Knowledge in a Communicant, no ſmall Crime, where the defect is ſuch as is inconſiſtent with the due and ſacred Apprehenſion of ſo ſolemn an Ordinance. *Not diſcerning the Lord's Body,* 1 Cor. 11. 29. (*i. e.*) not diſtinguiſhing between the Elements in the Sacraments, and common food: or not having an underſtanding and ſenſe of the Ends and Benefits of a Crucified Jeſus, exhibited in the Lord's Supper. This Defect muſt needs be, where there remains a deep ignorance of the very Fundamentals of Religion. There can be no competent underſtanding of Chriſt in this Ordinance, where there is a groſs ignorance of Sin, and its Defilements, and its Merits, the Fall of Mankind in the firſt Sin of our firſt Parents, and of our ſelves in particular by our perſonal Sins, the Redemption by Chriſt's Active and Paſſive Obedience to Sanctification and Salvation; a Reunion with God, a Communion with him

him and all Saints, who are the Members of Christ, and one of another; a conscientious, grateful, and chearful devotedness to the Lord, in all those ways of Obedience commanded and directed to in his Holy Word.

That a competent Knowledge is necessary to the receiving, will appear by these following Reasons. First, *The Lord prizes Knowledge above the outward Acts of his Service.* If Knowledge and some Ordinances might be separated, as sometimes they have been of necessity, as in cases of Persecution, Exile, Sickness; the sanctifying Knowledge of God without those Ordinances, weighs more with him, than the external performance of them without Knowledge. *I desired the Knowledge of God more than Burnt-Offerings*, Hosea 6. 6. To know God and Christ, or God in Christ, is Eternal Life, *John* 17. 3. this may be where God hath not given opportunities of receiving Christ in the Sacrament; but 'tis no where said that the outward Acts of this or any other Ordinance is Eternal Life.

Secondly, *A Man should receive the Supper with such a frame as he would be fit to die in.* For a Man to die without the Knowledge of God and Christ, is a woful thing, and expressed as a Curse that cuts off all Blessings or Hopes at one blow. *They shall die without Knowledge*, Job 36. 12. It is no less evil, than *ye shall die in your Sins*, John 8.21. What makes a Man unfit to die, makes a Man unfit to receive; and what-ever state is dangerous to die in, is dangerous to receive in.

The third Reason is, *From the ends of our coming to this Feast*, and that is Communion with God. Without Communion with God, this Ordinance is an empty thing. And what Communion can there be without Knowledge? Where the Knowledge

ledge of God is wanting, Men can be no better than Strangers to him; *Alienated from the Life of God, through the ignorance that is in them,* Epheſ. 4. 18. A Man may have Knowledge and no Communion, but a Man can have no Communion with God without Knowledge. *This is the Covenant which I will make with the Houſe of* Iſrael *after thoſe days, ſaith the Lord: I will put my Law into their Mind, and write it on their Heart; and I will be their God and they ſhall be my People.* The ſubſtance of the good of the Covenant, mutual Intereſt and Communion, depends on the Holy Knowledge of God.

A fourth Reaſon is, from *the unfitneſs to receive without Knowledge.* Where a Man is without Knowledge, he is out of Covenant with God. Not a Perſon in Covenant but is taught of God. *They ſhall all know me, from the leaſt of them to the greateſt of them,* Heb. 8. 11. All God's Children are Diſciples, and ſuch Diſciples who have learned Chriſt in ſome good meaſure; though they are never too old or too wiſe to learn more. Now this Ordinance is a Sealing Ordinance, 'tis a Seal of the Covenant; and they who are not Intereſted in the Covenant, are utterly uncapable of its Seal: the Seal ſhould be no better to them than a Seal on a Paper that hath nothing written on't.

Secondly, *None are fit but ſuch as are Members of Chriſt; and no ſuch ignorant Perſons are Members of Chriſt.* Where-ever the Goſpel joins the Soul to Chriſt, 'tis by Beams of Light, as well as by Flames of Love. *To turn them from darkneſs to light, and from the power of Satan unto God,* Acts 26. 18. Now are ſuch fit for the Lord's Table, who are the Devil's Subjects and Vaſſals? and who not being Members of the Body, have no Communion in that Life

Life and Vertue conveyed by this Spiritual Ordinance, from Christ as their Head and Heart? The Blessing of the Blood of Christ keeps its Circulation within its Mystical Body, as common Blood doth in the Natural: if it be let out of the Body, it grows cold and lifeless.

Thirdly, *Ignorant Persons are Lepers.* The Law denied Civil Society to a Leper: and Ignorance is the height of Spiritual Leprosie. Levit. 13. 44. *The Priest shall pronounce him utterly unclean, the Plague is in his Head.* There are two things that shut out Ignorant Persons from this Ordinance; first, *Such are Children, yea and Fools too, which is worse.* A Child or a Fool can neither examine himself, nor is capable of giving satisfaction to the Minister; both which are necessary to salve the Conscience of him that Administers, and him that Receives. *Let a Man examine himself, and so let him come.* And secondly, *No ignorant Person can come with a good Mind.* Now to bring an Offering with an ill Mind, is an Abomination to the Lord, *Prov.* 21. 27. Ignorant Persons will plead, their good Meanings, and good Hearts, come not short of those who have better Heads: true where there is some competency of Knowledge sanctified; a Woman, a Child, may have a better Heart and Devotion than the most Eagle-ey'd Person in the Notions of Godliness, where the Heart is yet Carnal: but where Ignorance is so gross, as not to admit some knowledge of the first Principles of the Oracles of God, that Text is applicable, *Without Knowledge the Mind is not good*, Prov. 19. 2: The first thing that God called *good* in the Creation, was Light; and after that all he made was Good. Before that, though there was a vastness of Matter, yet it is without form and void: Void of Goodness, Beauty, or Use.

Therefore

Therefore let all Ignorant Souls take heed what they do, in presuming themselves, without warrant or fitness, or censuring their *faithful* Ministers for excluding them: they are your Eyes, your Seers, if they see the danger and warn you, it will rather become you to consider with Self-suspicion, than to storm at their Faithfulness, as if it were an affront to your worth. O the Pride of Man! who scorns to be judged ignorant, and yet scorns or loaths as much to be taught, who will needs be thought fit for the higheſt Mysteries of the Gospel, and yet never thought good to take so much pains as to understand the A B C of Religion. *What hast thou* (of all Men) *to do to take my Covenant into thy Mouth, seeing thou hatest Instruction?* Psal. 50. 16, 17. If not the Words, how much less the Seal of the Covenant.

CHAP. V.

Of the Necessity of Faith in him who may be a Worthy Receiver.

Faith is the Heart-purifying Grace, that disposes to draw near to God, fits for acceptance with him, and takes hold of the pure Blessings of his Ordinances. The Lord throws all the formal Services, tendred with polluted Hearts, into the Faces of their Offerers. Isa. 1. 11. *To what purpose is the multitude of your Sacrifices?* —— *I cannot away with your New Moons*, &c, Why? what was the Matter? Did not God require them? Was he weary of his own Worship? Did he hate his own Ordinances? No, but they offered them with polluted

polluted Hearts God bids them therefore V. 16, 18. *Wash you, make you clean,----- come now,* &c. But how should they wash, except by Faith in the Blood of Christ, which purges from the guilt and filth of Sin? *Let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience,* &c. It is no less sin to come without Faith, than not to come at all. However freely God offers his Favours, if we want Faith, we have no hand (or if you will) no heart to receive them. The whole Action of a Christian in this Ordinance, is but Faith appropriating and applying the Blessings there tendred, and what results from thence. Only mistake not this Belief for a meer persuasion of your Interest, but rather take it for an open Heart to receive Christ as tendred in the Covenant: the persuasion of your Interest, and its Comforts will follow from the evidence of such your willingness. And also observe, that as this Ordinance is called the Communion, so it includes a reciproeal and mutual donation. Christ gives himself to the Soul, and Faith receives him: and the same Faith gives the Soul to Christ again, and thereby all it is, or hath. Faith hath two hands, one to receive, another to give, 'tis not a selfish thing. At this Holy Feast, the Cheer is made up betwixt Christ and Believers: Believers Feast on Christ's Benefits, and Christ feeds on Believers Graces, all of which (especially Faith) labour and lay out all, on, and for their dearest Lord and Redeemer. How all this can be performed without true Faith, is a Riddle not resolved in the Scriptures.

This Righteousness is the Wedding-Garment, and the Acts of Faith dress the Soul with the Varieties of Glory, which are the Fruits and Consequences of it. To come without this Wedding-

Garment, produces a ſentence of Death; to come with it (as every gracious Soul is never without it in its worſt ſtate) but not in exerciſe or improved, will meet with a hidden Face from God, or a frown. In the Parable, *Mat.* 22. 4, 5. The Lord ſpies out one not having on the Wedding-Garment; and though he calls him Friend, he fares little the better for that; his Entertainment is binding Hand and Foot, and caſting into utter darkneſs.

The ſpecial things to my purpoſe obſervable in this Parable are, When the Gueſts were come, the King comes in to ſee them. The Lord keeps not open Houſe here. As in preaching the Word all are invited to entertain the Goſpel, and thereby to come into the Dominion and Protection of Chriſt; but all are not invited to this Supper. Chriſt calls them by name, I mean, his *Children*, his *Saints*, who have already put on Chriſt, in obedience to the Goſpel-Call: If any other intrude, Chriſt knows his own, he can miſs any one that ſhould be there, and take notice of his Place being empty, and he alſo can find out, and will, if there be but one that is not of the number of his Sheep in thoſe Paſtures. The neceſſity of Faith in this Ordinance, I ſhall farther evidence in the following Conſiderations.

Firſt, *No Duty is acceptable to God without Faith.* Better abſent than preſent where not accepted. By Faith *Abel* and his Offering was accepted, (*Gen.* 4. 4. *Heb.* 11. 4.) while faithleſs *Cain*'s found no regard from God. He was not pleaſed with all alike who *ate of the ſame Spiritual Meat, and drank of the ſame Spiritual Drink*, 1 Cor. 10. 3, 4, 5. 'Tis Faith in the habit and exerciſe that makes the difference for the better.

Secondly, *Our end in receiving ſhould be to partake of Chriſt's Body and Blood:* But this cannot be without

out Faith. Popiſh *Tranſubſtantiation* is a meer blaſphemous fiction, that ſo joins the Body and Blood of Chriſt to the Bread and Wine, or rather pretends ſo to turn them into the very Body and Blood of Chriſt, that be a Man never ſo wicked, were he an *Infidel*, *Turk*, or *Jew*; if he ſwallow the *Accidents*, (as the Papiſts call them) he receives the Body and Blood of Chriſt. *We are made partakers of Chriſt, if we hold faſt the beginning of our confidence*, &c. Heb. 3. 14. ἡ ἀρχὴ τῆς ὑποστάσεως μέχρι, *the beginning of our Subſtance*, (i. e.) our Faith, or that Truſt in Chriſt by which we were encouraged to caſt our ſelves upon him as Lord and Saviour: to expect Salvation from Chriſt in the ways of the Obedience of Faith, which is the ſubſtantial Chriſtianity: A Chriſtianity and Saintſhip that hath more in it, than a name and form of Godlineſs. This Subſtance of Faith is neceſſary to a partaking of Chriſt, real Chriſt, Chriſt effectual.

Firſt, *We cannot partake of Chriſt in the Supper without Faith*; for he that receives Chriſt, muſt have an eye to diſcern his Worth, and Excellency; a Heart to come to him, a Hand to receive him, a Taſte to reliſh and ſavour him; all theſe Faith is to the Soul, and without Faith it is deſtitute of all theſe helps. *Look unto me and be ſaved*, Iſa. 45. 22. This word *look* denotes a having reſpect to Chriſt in all his ſaving Properties. *As many as received him*, John 1. 12. is conſtrued in the following words, *to as many as believed on his Name*: So that receiving Chriſt, is the very Act of Faith; or rather Faith it Self. Chriſt is a Rich Treaſury, all we want is to be had in, and from him: He is Gold, Raiment, Eye-Salve; if we will have theſe Bleſſings, Faith is all the purchaſe on our parts; and nothing without it will procure the leaſt ſhare in Chriſt who is the Subſtance, the All of Ordinances.

Secondly, *We ought not to attempt to partake of Christ in the Supper, till we are interested in Christ by Faith.* None were to eat of the Sin-Offering but the Priests. All Believers, and none but Believers, are Priests to God. *Ye are an holy Priesthood*, 1 Pet. 2. 5. But how came they to be Priests? it was by coming to Christ by Faith; verſ. 4. *To whom coming.* So alſo none but God's Children have a right to Christ, and none can be Children without Faith. *To as many as received him, he gave this privilege, to become the Sons of God*, John 1. 12. that is, *to as many as believed. Ye are all the Children of God by Faith in Christ Jeſus*, Gal. 3. 16. God will not caſt the Childrens Bread to Dogs: Crums of temporary and carnal Comforts muſt ſerve their turns. 'Tis only the Houſhold of Faith who have right to that Table; where the Lord Jeſus is not only the Maſter, but alſo the Matter of the Feaſt.

Thirdly, Conſider *the danger of coming without Faith.* Firſt, *Without Faith, the Heart is not only in a polluted, but alſo in a polluting ſtate.* Every Perſon in an unregenerate ſtate pollutes all the Ordinances he is exerciſed about (though not to others, yet) to himſelf. Where Holy Ordinances have not ſanctified defiled Perſons, they will defile Holy Ordinances. In the Ceremonial Law, a Perſon defiled by a dead Body, touching Holy Fleſh, (*i. e.* of the Sacrifice) made it unclean thereby, *Hag.* 2. 13. This is farther improved, verſ. 14. *So is this People, and ſo is this Nation before me, ſaith the Lord; and ſo is every Work of their hands, and that which they offer there, is unclean.* What ſafety, much leſs encouragement, can a Man expect from God, who *defiles* that Ordinance of God, wherein he hopes for a Bleſſing?

Secondly, *Coming without Faith, makes our coming abominable to God.* All Service performed out of Chriſt, is loathſom. The Altar ſanctifies the Gift. The

The Sacrifices not brought to the Door of the Tabernacle, and their Blood ſprinkled on the Altar, were called by God, *Sacrifices unto Devils*, Levit. 17. 6, 7. Who is the Altar, and the Door of Sanctification and Acceptation, but the Lord Jeſus, intended by thoſe Types? The Lord ſaith in this caſe, as *Joſeph* to his Brethren; *Ye ſhall not ſee my Face, except you bring your Brother* Benjamin *with you*; ſo God will hide his Face from, or frown on all ſuch as come to this Table to feed on Chriſt, and thereby to ſee the Light of God's Countenance, unleſs by Faith we bring Chriſt alſo with us in point of Intereſt.

Thirdly, *The ſtate of Unbelief, is a ſtate of Spiritual Death.* An Unbeliever is a dead Man, or a dead Woman. *I live by the Faith of the Son of God*, Gal. 2. 20. *As where the Soul is not in the Body, the Body is dead; ſo where the Soul is without Faith the Soul is dead*, ſaith *Aug.* Tract. in *Joh.* Can you think it a ſmall provocation, to bring a dead Carcaſe to a Feaſt? And is it leſs to bring a dead Soul to the Lord's Table? A dead Soul, whoſe Corruption is ſo much the more loathſome as it is Spiritual.

Fourthly, *Unbelief takes away the force and virtue of the Ordinance.* If thou come to it lifeleſs by Unbelief, it will prove a dead Ordinance to thee.

Chriſt will ſay in this Ordinance to thy Soul, as he ſaid to the Centurion, *Mat.* 1. 13. *As thou haſt believed*: and as to the Blind Man, *Mat.* 9. 29. *Be it unto thee according to thy Faith.* Such a word to a Man full of Faith would be a word full of Bleſſing: but to a Man utterly void of Faith, a cutting off from all Bleſſings by it. To receive Chriſt and with him Grace, Comfort and Glory, is neither thy deſire, nor expectation from God: and none of theſe things ſhall be unto thee. Chriſt in the Sacrament ſhall be to ſuch a Soul (as to the legally

Circumciſed as *Paul* ſpeaks) *of none effect.* Unbelief doth, as it were, ſhut the Hands of Chriſt, and bind his Bowels from Compaſſion. *He could do no mighty Work there*, Mark 6. 5, 6. the Reaſon is given to be *their unbelief*, verſ. 7. Chriſt could have done as much there as elſewhere; but he ſeems in a manner, to put himſelf under the Law of others Faith.

The Sacrament received without Faith, is received without Force or Fruit. 'Tis with this as with the Word, 'tis very powerful and ſweet where it works, where it proſpers, and hath its proper effects; but as the Word profits not where *not mixed with Faith*, Heb. 4. 13. So 'tis with this Ordinance; Men's Unbelief ſtrips it of its Bleſſing Powers. Faith draws out the Powers of this Ordinance, as the living Child draws the Milk out of the Breſt, which a dead Child can never do. Faith makes the Soul to ſuck Hony out of that which is a Rock to others, and as barren and inexorable. The Papiſts ſay indeed, that, Faith is not neceſſary to make the Sacrament effectual, but its effects are *ex opere operato*: if the external Acts be performed, no matter how; but the Scripture ſpeaks another Language. As 'tis ſaid of the Man that asks without Faith, ſo it may be ſaid of the Man that receives without Faith: *Let not that Man think he ſhall receive any thing of the Lord.*

CHAP. VI.

Of the Neceſſity of Repentance in a Communicant, that will Receive worthily and profitably.

IN this Point, both Sacraments, *viz*, of the Supper and Baptiſm have the ſame Requiſites. Baptiſm is inſignificant to the Adult, where Repentance

pentance proceeds not; ſo alſo in the Supper, Judging our ſelves is a ſpecial part of Repentance; and this the Apoſtle tells us (if practiſed) would prevent the diſpleaſure that takes hold on unworthy Communicants. *If we would judge our ſelves, we ſhould not be judged*, (i. e. *puniſhed*) 1 Cor. 11. 31. *Draw nigh to God*, (ſaith *James*) *and he will draw nigh to you*, James 4. 8. But how ſhould we thus effectually draw nigh to God? it follows in the 9th verſe, *Cleanſe your hands, ye Sinners, and purify your hearts, ye double-minded:* (i. e.) Let there be a Reformation of Heart and Life, Thoughts and Actions, and the Leaven of Hypocriſy (which is to be underſtood by double-mindedneſs) purged out; and then your drawing nigh to God in any of his Ordinances will meet with a Bleſſing. It is obſervable, that when *Hezekiah* was about to keep the Paſſeover, all the Uncleanneſs found in the Houſe of the Lord was carried forth, and caſt into the Brook *Kidron*, 2 Chron. 29. 16. This muſt be our Order in coming to the Sacrament; all Sin, which is ſpiritual Uncleanneſs, muſt be caſt out of our love and purpoſes, by Faith and ſincere Repentance. *Levit.* 1. 9. 'tis ſaid of the Beaſt ſacrificed, that his Inwards and his Legs muſt be waſhed in water. Theſe do fitly expreſs the Inward Affections, and Outward Actions; the Diſpoſitions of the Soul, and the outward Converſation. *Waſh thy heart from wickedneſs O* Jeruſalem, *how long ſhall vain thoughts lodge within thee?* Jer. 4. 14. In our daily walk we contract not only Soil and Filth on our Diſpoſitions and Thoughts, but alſo Actual Guilt. As Faith, ſo Repentance muſt cleanſe us from theſe, e're we can offer to the Lord a pure Offering, and have our Veſſels ſo cleanſed, as God will fill them with Heavenly Treaſures. The *Phariſees* quarelled with Chriſt,

becauſe his Diſciples waſhed not their Hands before they ate Bread: and all becauſe it anſwered not to the Traditions of the Elders. Commandments of Men are eaſily obeyed, or outward Actions by an Hypocrite; but to what purpoſe? The great neceſſity and difficulty, is waſhing *Heart and Life* from Spiritual Impurity; and this is to be done eſpecially when we are to eat the Spiritual Bread, the Bread of Life, in this Ordinance. Take heed that herein ye tranſgreſs not the Commandments of the Lord.

Queſt. *But what is that Repentance wherewith a Man muſt come? or how ſhould he repent before he come to the Lord's Supper?* This is indeed a thing worthy to be enquired after, and herein many deceive themſelves foully. Repentance conſiſts in a ſorrow for ſin, and an actual forſaking; but many mock God and gull their own Souls. Their Conſciences tell them, that their Lives are ſo vile, that there muſt be ſomewhat done before they come, and therefore there muſt be ſome ſorrow, or ſhew of ſorrow at leaſt, before their Receiving; and therefore they will hang down their Heads like a Bull-ruſh, not for a day or two, that is ſomewhat too long, but for an hour it may be, or leſs, confeſſing their Sins to God, and demeaning themſelves for the time with an artificial forced demureneſs; But all this, if this be all, is not worth a Bull-ruſh. Here is no abdication, no forſaking: When the Ordinance and a little ſpace of time is over, they lick up their Vomit, and are too often (as drunken Men having vomited) but made more freſh to fall to their Cups again. They deal with their Sins, as *Abraham* ſaid to his Servants, *Abide you here—— and I——will go yonder and worſhip, and come to you again*, Gen. 22. 5. This is like what is reported of the Serpent, going to drink at the Fountain, ſhe caſts out

out her Poiſon: but ſo ſoon as ſhe hath drunk, ſhe takes it again. True Repentance puts the Soul in the poſture of the *Iſraelites* eating the Paſſeover, they had their Shooes on their Feet, and Staff in their Hand: a readineſs and reſolution preſently to depart from *Ægypt*, never to return more. True Repentance gives Sin, not a temporary Ejectment, but an eternal Divorce: and though it may ſue and clamour afterwards by its Temptations, and ſometimes get ground, it never obtains its former Marriage or Eſpouſals.

Leaven, which ſignified the ſowre and corrupt Humours of Heart and Life, was before the eating of the Paſſeover to paſs a ſtrict ſearch: Candles were to be lighted, that no Hole or Corner in the Houſe might ſecure it from detection and ejection. Our Hearts have many blind Holes, for the hiding of Sin: but true Repentance, and ſuch as is meet for this Preparation, it no ways partial, hath no kindneſs for its Deceits. *Purge out therefore the Old Leaven. Therefore let us keep the Feaſt, not with Old Leaven*, &c. 1 *Cor.* 5. 7, 8. If the Leaven be not purged out, no Lamb muſt be eaten in the Paſſeover: If no Repentance anſwerable to that Figure, no Chriſt to be had in the Supper. It is ſad to conſider the ignorant boldneſs, or bold ignorance of many Habitual Swearers, Drunkards, and unclean Perſons, who dare intrude themſelves into this Communion, not being purged ſo much as from thoſe filthineſſes, much leſs from the love and reign of all Sin whatever; and yet can, like the Harlot, *Prov.* 30. 20. *Eat, and wipe her Mouth, and ſay, I have done no wickedneſs.* Let ſuch ſeriouſly conſider theſe following Particulars.

Firſt, *He that comes without the Preparation of Repentance, muſt go away without the Bleſſing or Comfort of the Ordinance.* There is abundance of Joy and

Comfort to be had in this Feast by prepared Hearts. What are Civil Feasts without Joy? and what is the Joy of Civil to Spiritual Feasts? *A Feast is made for Laughter, and Wine makes merry*, Eccl. 10.19. It is often such a Laughter at civil Feasts, as is uncivil and madness; and such a mirth as is the Song of Fools, breaking out as they break out of their Wits; but the Laughter and Mirth of the Soul in this Ordinance, is Holy, Serious, Rational, Spiritual, Sublime, and Substantial, promoted by sobriety and serious impressions. But all this he is a Stranger to, who comes without Repentance, he intermedles not with this joy. This Feast, is *a Feast of fat and sweet things, a Feast of Wine, a Feast of fat things full of Marrow*: But if the veil of the hardness of Heart be not taken away, there is no beholding Glory, nor tasting the sweetness of this Table; it will be but a lean Feast to them. The Heart thinned and emptied by Repentance, is the only Heart that shall be made fat here. *The Poor shall eat and be satisfied*, Psal. 22. 26. It is the Humbled, Penitent, returning Prodigal, that will meet with the fatted Calf prepared, the Gold-Ring, the welcoming Tears of Joy, and Kisses of Love from a reconciled Father. He that is still a Prodigal, may take his Meal with the Swine, and extract what Joys are to be had out of the Trough-swill and Husks; but such foul and lean food will make no heart merry but those of Swine.

And this is no wonder, that Impenitents find no better entertainment, for God invites them not; they come without bidding, and therefore are like to have no better Chear or Welcome than they bring with them. *A Stranger, a Foreigner shall not eat therefore* Exod. 12. Nor yet *a hired Servant, nor any uncircumcised Person.* Now all the Wicked and Impenitent *are estranged from the Womb*, Psalm. 54. 3. Ser-

54. 3 Servants of Sin, uncircumciſed; therefore no Gueſts of God's bidding. *Ye ſtiff-necked and uncircumciſed of Heart*, Acts 7. 51. Every hard, unbroken, unmelted Perſon, is with God an uncircumciſed prophane Perſon, with whom he will have nothing to do in his holy and peculiar Ordinances.

Secondly, *An Impenitent meets with a worſe thing than no Bleſſing, even a Breach and a Blow*; and that in a double reſpect.

Firſt, Such ſhall not only be no whit the better, but by far the worſe for his receiving in his Sins, more the Child of the Devil than before.

And, ſecondly, they become thereby more hardned in Sin, the Snares of the Devil have faſter hold of them. Every Ordinance a Man paſſes through in an impenitent frame, contracts not only a farther Guilt, but alſo a farther hardneſs on his Soul. And this is not only a hardneſs, which is the natural effect of a cuſtomary impenitence, under Soul-melting Ordinances, but alſo a hardneſs of heart that is judicial. God is provoked thereby to give up Men to the Lufts they ſo adhere to, in contempt of his Holy Ordinances and Adminiſtrations. And this of the Lord's Supper, ſo deſpiſed and abuſed, doth above all others provoke God to ſuch an expreſſion of his Diſpleaſure and Indignation. As they invert the order and due frame of their hearts, ſo God inverts his Seal and Impreſs from a farther ſealing of Aſſurance on the Soul to to the Day of Redemption, to a farther ſealing it to the Day of Deſtruction.

The Effects of this Ordinance are herein like the Waters of Jealouſy, *Numb.* 5, 27, 28. Such as the Woman was for Chaſtity or Defilement, ſuch was its Operation: If Chaſte, ſhe became thereby the more healthful and fruitful; but if Polluted, her Belly ſhould ſwell, her Thigh rot, and ſhe

ſhould

ſhould be accurſed. That ſaying, *Quicquid recipitur, recipitur ad modum recipientis*, is true in this caſe: Though the Ordinance be the ſame in it ſelf, it works according to the nature of the Receiver. The ſame Sun, yea the ſame Beams of Heat, ſoftens Wax, and hardens Clay, makes Flowers fragrant, and Dung hills ſtink. *Seneca* hath a notable ſaying, very applicable to my preſent purpoſe. *No bad Man can benefit, becauſe whatever good he poſſeſſes, 'tis corrupted by his ill uſe: even as a vitious Stomach turns the Food that ſhould nouriſh, into Diſeaſes and matter of grief.* Sen. *de benef.* Lib. 5. Cap. 12. 'Tis ſad to have that which is ordained to Life, to become a means of Death: Our greateſt Bleſſings, to prove our greateſt Bane: and that which is intended to promote Sanctity, and the ſweeteſt Conſolations, to prove rottenneſs to the Bones, yea to the Soul; and render a Man's Heart and State more wofully wretched: yet this is the caſe of an Impenitent Receiver, of one who dare preſume to this Sacred Ordinance in ſuch a ſtate. *The Soul that eats of the Fleſh of the Peace-Offerings, that pertain to the Lord, having his uncleanneſs upon him, even that Soul ſhall be cut off from his People. Moreover, the Soul that ſhall touch any unclean thing, &c.* Levit. 7. 20, 21. What ſhould then become of thoſe who wallow in all manner of the groſſeſt Impieties, and yet adventure to eat of this Peace-Offering? Surely though it be not the unpardonable, 'tis yet a very high provoking Sin, ſuch as much endangers the Guilty to fall under the ſecret Sentence of Eternal Hardneſs; ſuch as is in effect, an everlaſting Excommunication, or cutting off from the favour of God, and that Faith and Repentance which are neceſſary to its obtaining.

He that would receive Life (ſaith Aug. Serm. de Temp.)

Temp.) *let him change his Life, for if he changeth not his Life, he lives but in Judgment; his Life doth him more harm than good, it kills rather than quickens him.* If Men will be eating of this Feaſt, and will not be eſtranged from their Luſts; 'tis like to fare no better with them, than with the *Iſraelites*, Pſal. 78. 30, 31. *Whilſt the Meat was yet in their Mouths, the Wrath of God came upon them, and ſlew the fatteſt of them.* And although thou feeleſt no wrath for the preſent, yet it may be inflicted inſenſibly on thy Soul. A Man that brings every day a Faggot to a Stack, may make a great Pile though inſenſibly; 'tis ſo with ſuch as are frequent in theſe Provocations: and the greater the Heap, the greater the Flame, when God ſhall put Fire to it; either by preſent Terrors, to awaken thee to Life: or future Condemnation, whereby Death ſhall eternally live. The Reaſons of this are ſpecially two.

First *Every Impenitent Sinner defiles the Lord's Table.* An Impenitent Sinner is ſo filthy a Perſon, that he defiles all he touches. In the Ceremonial Uncleanneſs, which is but expreſſive of moral pollution, he that Was defiled, defiled every Bed he lay on, every Seat he ſat on, and the very Saddle he rode on; ſuch an one is infectious. *As Holy Things do not ſanctify Dogs, nor Pearls nouriſh Swine: on the contrary, Dogs pollute Holy Things, and Swine deſtroy Pearls: and wicked Men have the ſame effect.* Chryſoſt. Hom. 11. Oper. Imper. *He that defiles the Temple of the Lord, him ſhall God deſtroy.* 1 Cor. 13. 17. Put Table inſtead of Temple, and 'tis as true. Their Sin was great, who ſaid, *The Table of the Lord is polluted*, Mat. 2. 12. What is their Sin then who pollute it? It is a horrible thing for a Man's own Table to be polluted. *All Tables are full of vomit and filthineſs*, Iſa. 28. 8. How much more to have the Lord's Table thus defiled? But this Pollution are all Men guilty of, whoſe Sins

are

are not washed away by the Humblings, Sorrows, and Repentance of Faith, before they approach this Ordinance. *Incense from defiled hands is but a stink, and the presumption deserves wrath instead of favour.* Cypr. de Cœn. Dom. O that Men would seriously consider this? The report of *Ambrose*'s rebuke to *Theodosius* the Emperor is famous. When *Theodosius*, after he had at *Thessalonica* caused a Slaughter, for a Rebellion, of the Innocent and the guilty together; he comes to the Supper, as formerly, without a professed Repentance of that Inhumanity: but *Ambrose* the Bishop, not fearing the Emperor, so much as loving Faithfulness to Christ's Holy Ordinance, and the safety of his and the Emperor's Soul, thus rebuked him: *What wilt thou reach forth these hands of thine, yet dropping with the Blood of unjust slaughter, and with them lay hold upon the most Holy Body of the Lord? or wilt thou offer to put that precious Blood to thy Mouth?* Upon this Reproof the Emperor desisted, till he had reconciled himself to the Lord, and to his Church. Is it not enough for you, who live under the power of gross Sins, or any other, to defile your own Souls? Will you double your Guilt by defiling these Sacred Mysteries also? The thoughts of this should make such Sinners fear and tremble.

Secondly, *A Man bringing the guilt of his Sins along with him to this Table* (which every impenitent Receiver doth) *he puts God in mind to do justice on him.* It was a Prayer for a great Good, *Psal.* 20. 3. *The Lord remember all thine Offerings, and accept thy burnt Sacrifice.* It is not a less evil for God to be put in mind of our Sins, and Rebellions. Impenitence will cause that sin to reach and abide on thine own Soul, which from a holy Penitent is transferred to the Sacrifice. An Impenitent comes to the Lord's Table with that Knife in his Hand, yea hug'd in his Bosom,

Bosom, that stuck the Son of God at the very Heart. And will the sight of this be an Advocate for thy good? *They Sacrifice Flesh for the Sacrifices of mine Offerings, and eat it; but the Lord accepteth them not,* Hos. 8. 13. The next words give the Reason; *Now will he remember their iniquity.* No marvel he accepts not their Offerings, when he remembers their Iniquity: and this remembrance doth also imply his being revenged on them by a positive Punishment, as well as the privation of the Blessing.

When the Lord beholds a Man come in his wickedness to his Table, he doth as it were thus speak concerning him; behold, here is the Man that was drunk, Swore Prophanely, was Unclean, Defrauded, was Unmerciful to my Poor; that is a proud Person, a covetous Worldling, a hater of the Godly, a common neglecter of Holy Duties, a careless Sinner: the Man who thinks to mock me and mine Appointments by a dissembled Worship and acknowledgment, and to cover all his Beloved Lusts, and secure himself from my displeasure, by presuming into my Presence, and laying violent hands on my Childrens Bread. How can I forbear him! Ah! I will be avenged on this Enemy! I will ease my self of this Adversary! I will make him know that such Provocations shall be to the confusion of his own Face. If the Lord should thunder out such things as these in thine Ears, would it not awaken thy sleepy secure Soul? Would it not strike thee dead with amazement? O therefore hear *Moses*, hear God by his Ministers. Provoke not him to speak in the Power of his Terror, lest you die. Put not this New Wine into Old Vessels. Mourn for Sin before you come to this Feast, that it may be a Feast to you indeed, never to be turned into Mourning.

CHAP.

CHAP. VII.

Of the Neceſſity of Charity and Love in an Orderly Communicant.

NOw follows the fourth thing required in Habitual Preparation, *viz. Charity*, and *Love* to our Brethren. This is a Truth confeſſed on all hands; yea, many who make no great Conſcience of Knowledge, Faith, or Repentance, will be concerned to end all Controverſies with their Brethren, that they may come to this Table in Charity. But they who abide in other notorious ſins, may without breach of Charity be judged unworthy, for all their Charity.

This Grace of Love and Charity is required in performances of Worſhip. *I will that Men pray everywhere, lifting up Holy Hands without wrath or doubting*, 1 Tim. 2. 8. As doubting ſhuts out our Prayers for want of Faith, ſo Wrath for want of Love. In hearing the Word profitably, all Malice muſt be laid aſide, 1 *Pet.* 2. 1, 2. Services not ſeaſoned with Love, are very unſavoury to God. *Have Salt in your ſelves and be at Peace one with another*, Mark 9. 50. This is the Salt of Services which muſt not be wanting: *Thou ſhalt not ſuffer the Salt of the Covenant of thy God to be lacking*, &c. *With all thine Offerings thou ſhalt offer Salt.* Levit. 2. 13. Without Love we are unfit to hear or pray, but moſt unfit for the Lord's Table; which is the Symbol and Profeſſion of Union and Communion with God, and all his Saints in Heaven and Earth.

That is a known place, *Matth.* 5. 23, 24. *If thou bring thy Gift to the Altar, and there remember that thy Brother hath ought againſt thee; leave there thy Gift before the Altar, and go thy way: firſt be reconciled to thy*

thy Brother, and then come and offer thy Gift. It may ſeem to be ſomewhat an odd and incongruous carriage, and to have ſome ſhew of irreverence, for a Man upon any ſecret and unknown occaſion to others, all on a ſudden to turn his back upon the Altar, and go his ways: Yet however abrupt and irreverent it may ſeem to others, Jeſus Chriſt will rather have Men admit of all that, than an uncharitable Communion, and any unacceptable Worſhip. *Certainly* (ſaith *Bernard*) *my Gift* (*whatever it be*) *ſhall not be accepted, unleſs* (*if I remember that my Brother hath perhaps wronged me*) *I reconcile him to me: how much leſs if I ſhall not firſt be reconciled my Self?* Bern. de Præcept. & Diſpenſ. This being a Preparative Duty, muſt be done; and being neceſſary to the Acceptance and Benefit of the Duty, it were better the Duty were left undone, than that; though the omiſſion of either is bad enough.

Secondly, It will appear by the Contents of 1 *Cor.* 12. 13. *By one Spirit we are all baptized into one Body; and have been all made to drink into one Spirit.* The Apoſtle had ſhewed before, *Ver.* 8, 9, 10. that though ſome Men do receive perſonal and peculiar Gifts, yet they are given by the Spirit for the Service of the whole Church: the Reaſon is in ſhort, becauſe the whole Church is but one Body, yea one Soul, or one Spirit; expreſſing thereby the unexpreſſible intimacy, nearneſs, union of every Member to each other: and therefore there ſhould be a ſuitable endearedneſs; a Love like what was the frame of the Church when the Goſpel was firſt preached with the aſtoniſhing Gifts of the Holy Ghoſt. Acts 4. 32. *And the multitude that believed were of one Soul.* They who believed the ſame Goſpel-Truths, were not only united intellectually, or at agreement in their Opinions, but were alſo by

Mutual

Mutual Love ſo incorporated (but that is too low) or rather ſo inanimated together, as if one Soul and no more had informed them all, directing their Underſtandings, Actions, and Senſations. And indeed both the Sacraments, according to this Text, do aim at this holy and lovely Union of Love: Here are all the *three Witneſſes on Earth, the Spirit, the Water, and the Blood*, teſtifying and pleading for this Communicative Love and Charity, from the moſt effectual ground of the moſt intimate Union. The Water of Baptiſm, the Blood of the Sacrament, and the Spirit making uſe of both, to that end of the Union of Love.

But what meetneſs for the very Deſign of this Ordinance, where Spirits are ſo imbitter'd againſt each other, that they not only are not one, but as far from Unity as Inimical Contrariety? It will be a Fray rather than a Feaſt, where the Gueſts (though not of Kindred) hate and ſmite each other; but much more monſtrous to love them (like Men in the Falling-Sickneſs, deveſted of the uſe of Reaſon, and acted violently by their Diſeaſe) beating and tearing the parts of their own Body, by its own Members. This, though a terrible Reſemblance, falls ſhort of painting to the Life the Vitiouſneſs and Diſtemper of uncharitableneſs among Chriſtian Brethren. The Love-Feaſts of the Primitive Churches, were to this end of promoting Love ſuitable to their Name. We have left off their Feaſts, as without ground; and O that we had not caſhier'd their Love alſo! *I hear that when you are come together, there are Diviſions among you*, was the Charge of St. *Paul* againſt the *Corinthians*; and a black one it was, that they ſhould come together (I ſuppoſe to this Ordinance, as well as for others: for they ſeldom ſhut it out of their ſolemn publick Worſhip) and leave their Love behind them. It

was

was a common saying of the Heathens concerning the Primitive Christians, *See how they love one another!* But if they were to put their Remark upon Professed Christians of our days, it would be just contrary: *See how they hate one another!* Love is the Cement of Communion; Union without it is but a Prison, or as Prisoners in their unwilling Chains. Where Love is the Bond, 'tis no Bondage; 'tis a spontaneous Servitude, full of freeness, sweetness, and firmness: from which a Holy Soul would think it some diminution of its felicity to be at liberty to part.

Thirdly, As the Sacrament of Baptism is the Sacrament of our new Birth, so this is not only for the renewing that *Covenant*, but in order to our nutrition and growth in the Contents of the Covenant, (*i.e.*) in every Grace, and the exercise of it. Therefore to this Ordinance, we should come with Designs and Expectations of a growth in that new Life: but without Love to Brethren this cannot be attained. The dislocation of any joint or part from the rest of the Body, will necessarily forbid any benefit to it; or at least so much as may promote its thriving welfare. The Apostle renders the encreasing of the Church *with the increase of God*, Col. 2. 19. to have its rise from its knitting, and uniting of each Member in the whole, so as may be of common use. Now what are these Joints and Bands? surely somewhat more than external Polity and Order; even nnion of Soul which we have already spoken of; without which the Church is but a lifeless Form.

In the Church, the Body of Christ, there is, First, Many and sundry Members. Secondly, They are all joined and compacted together. Thirdly, Their conjunction is after the same manner, *by one Spirit, into one Spirit*; so as that the Spirits of Believers

lievers do, as it were, insinuate themselves into each other. Fourthly, The firmness and abiding of this is by the Bonds of Love and Peace. *Endeavouring to keep the Unity of the Spirit in the Bond of Peace*, Eph. 4. 3. And *Col.* 3. 14. Love is called *the Bond of Perfectness*. The Increase to this Perfectness, is by the exercise of Love Mutually and Universally. Eph. 4. 16.---*Maketh increase of the Body, unto the edifying of it self in Love.*

Fourthly, Where want of Love is, it crosses that pleasure and contentment which is suitable to, and one end of this Spiritual Feast. When Men sit down at one Table with divided Hearts, it cuts off much of the good Chear; it takes away much of the relish of the best prepared Viands, that the Feast can be furnished withal. *Better is a Dinner of green Herbs where Love is, than a stalled Ox with hatred*, Prov. 15. 17. 'Tis a woful contradiction to this Holy Feast, for Christians, instead of eating with one accord, and drinking into one Spirit of Love and endearedness, to be devouring one another; for rendring Wrath, and consuming Malice; to be preying, where Love should be feeding delightfully on each others Divine Relation, and Spiritual Beauty. Or that what should be barred from our common Boards, might find no entrance or welcome to this Sacred Festival. St. *Austin* would not endure Haters and Detractors at his Table, and therefore had ingraven on it as a Monitor in that case these Verses, *Possid. de vita* Aug. *Chap* 22.

Quisquis amat dictis absentûm rodere famam,
Hanc Mensam indignam noverit esse sibi.
Who loves to gnaw the Fame of absents here,
Him I account unworthy of my Chear.

And

And indeed though want of Charity among those who sit down together at the same Numerical Ordinance, hath some special aggravations of Guilt and Displeasure: yet to be void of it with respect to any Christian however remote, is far from Innocent, and a disturber of its delights. For this Communion is no such narrow thing, as to be restrained to the Members visibly present; but hath a latitude which takes in Christ the Head, and all his Members, whether in Heaven triumphing, or travelling and fighting their way thither, through any part of the Wilderness of this lower World: Not only in Conversion, with respect of Relation, but in this Ordinance, in the actual and ravishing improvement of that Relation; *We are come unto the Mount Sion, and unto the City of the living God, the Heavenly Jerusalem,——to the general Assembly of the Church of the First Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus*, &c. *Heb.* 12. 22, 23, 24. These raised and sublime Considerations, the Apostle applies as an Antidote against want of Love, and that unpeaceableness and bitterness that follows upon it. *Follow Peace*, verse 14. *looking diligently, lest——any Root of bitterness springing up trouble you*, vers. 15. Uncharitableness is bitter, yea, a Root of bitterness; that puts sowre Leaven into the Bread, and bitter Gall and Wormwood into the Wine of this Feast.

To come to the Sacrament under the power of this Distemper, doth no less null and make void these Ends of the Ordinance to us, than those more visible rudenesses of which the Apostle speaks, 1 *Cor.* 11. 21. *This is not to eat the Lord's Supper.* Such a deportment is not like that of little Children, after whose similitude we must enter into the Kingdom of God, *Luke* 18. 17. And the special quality of little

little Children, that qualifies for this, is a being void of Malice. *Howbeit in malice be ye Children*, 1 Cor. 14. 20. that is, be without Malice. I know not why the *Papists* should engross Charity to themselves; or that because they seem to make it so much their peculiar, we should disdain its obligation: as if they had defiled that to us, on which God hath written the highest Character of Holiness.

Fifthly, *This Ordinance is a shewing forth the Lord's Death.* 1 Cor. 11. 26. *Ye do shew forth the Lord's Death.* Although one sense of shewing forth the Lord's Death by this Ordinance, be the Profession of a Crucified Jesus, acknowledged by us as the Foundation of our Hopes of Eternal Life, and that he is our Lord and Master; yet it also holds forth, and professes our Resolution to live in conformity to his Death. This was the Apostle's Prayer, *Phil.* 3. 10. *That I may be made conformable to his Death.* What was expressed in the Death of Christ by higher terms than his Love? His Love to those whom he purchased to be his Brethren, and was pleased to own them under that Appellation, when they laid far greater Temptations on him to disclaim and hate them, than ever any of us received from the most provoking or despicable of our Fellow-Members?

Whilst the Lord Jesus conversed with his Disciples, before his Death, as their Pastor and Master also: What Unbelief, Pride, Contention, Frowardness, and Ignorance did he detect them of? And although he let them not escape without a chiding, it never entred into his Heart to withdraw his Love or Communion from them. He calls them, and carries it towards them as his Brethren; and under that consideration terribly menaces any that should offend the least of them, *Matt.* 25. 40. And when

when they all forſook him, and at ſuch a time when it moſt became them to be in a flame of Love and Gratitude, even when his Soul was groaning, and his Blood reeking hot that was ſhedding for their ſakes: He (conſidering their temptation, and weakneſs with compaſſion) is ſo far from rejecting and excommunicating them out of his Love, that he doth not ſo much as caſt their Faults in their Teeth, when riſen from the Dead: but uſes in his firſt meſſage to them, the kind and charitable compellation of Brethren: *Go, tell my Brethren, that I go before them into* Galilee, *Matth.* 28. 10.

Peter was of all the reſt, deepeſt in his declining and provoking his Lord; by not only departing from, but denying that ever he knew him: and that they might be convinced he was no Diſciple of the Holy Jeſus, polluted his Mouth with Curſing and Swearing, the black Mark of the vileſt of Men. Yet Chriſt who knew his ſincerity, rebuked him only with this heart-melting breaking Queſtion; *Simon Peter, Son of* Jonas, *loveſt thou me more than theſe?* As if he ſhould ſay, thou didſt before the Tryal, ſhew thy ſelf forwarder than thy Fellows to ſtand by me, and madeſt thy boaſt as if thy Faith and Love were of better Mettle than any of theirs; and though they ſhould all play the Cowards, thou wouldſt abide the heat of the Battel, and be as a Standard-bearer among ten thouſand. But now the proof is made, haſt thou the ſame high Opinion of thy ſelf above thy Brethren? This was the Love, Charity, and Communion, Chriſt our Head and Lord had, and hath for us his Brethren; eſpecially when taking that Cup of Bitterneſs, Poiſon and Hell for our ſakes. He then knew, as well as now, how unhandſomly and diſobligingly we would carry it towards him; what Affronts, and how many we ſhould put upon him; yet he proceeds

proceeds to Love, and die for us. And before-hand, to expreſs his charitable Communion, he not only ſits down with his Diſciples (then walking with him) at this bleſſed Feaſt of Love, but he alſo transfers it to all the ſucceeding Generations of Believers: and with the ſame advantage of his Perſonal (tho' inviſible) Preſence and Communion with us.

From the Death of Chriſt, out of his pure Love to us, the Apoſtle *John* (who knew what it was to Love, as well as moſt of the Sons of Men) infers, that we ought to lay down our lives for the Brethren, 1 *John* 3. 17. Hereby perceive we the Love of God, becauſe he laid down his Life for us; and we ought to lay down our Lives for the Brethren.

And from hence, by an Argument *à majori*, concludes all Duties and Kindneſſes of a lower Claſs. Surely 'tis not ſo much to forgive, as to die; to love, as to ceaſe to live for their ſakes. Our Lord Jeſus, whoſe Death we ought (ſo far as capable and called) to imitate, he died that he might love, that all bars in the way of Reconciliation might be removed: whereas our Charity calls for no ſuch Coſt, only the trouble of getting our Hearts into that poſture. Chriſt was God, and is ſo; yet forgives and holds Communion. O what dead Dogs are we, that we ſhould take it to be a diminution of our Honour, not to be revenged; or to paſs by Offences from our Equals (it may be our Betters) as tolerable things!

All theſe things conſidered, and many more, which a Soul touched with Divine Love may eaſily help it ſelf with, ſhould ſhame us out of an uncharitable temper towards our Fellow-Chriſtians, and cloath us with a Holy Zeal, to baniſh for ever that diſhonour to the fellowſhip of the Saints, and greateſt diſturber of the Peace, out of the Temple, the Chriſtian Church.

CHAP.

CHAP. VIII.

Of Obedience in an Orderly Communicant.

HAbitual Preparation, takes in Habitual and Actual Obedience alſo. A Child in his rebellious and ſtubborn fits, is no meet Gueſt at this Table. He that will come in due order, muſt be ſuch a one who in ſome good (at leaſt ſincere) meaſure, *orders his Converſation aright.* 'Tis impoſſible for him to be an orderly Communicant, who is a diſorderly Perſon; and regards not the Laws of the Lord of the Families of Heaven and Earth, and Maſter of this Feaſt. For a Rebel Enemy, yea, for a diſobedient Child, God hath prepared his Fetters, not his Feaſt. He cares not to nouriſh fooliſh and hurtful Luſts, with the Dainties and Delights deſigned to put ſtrength and courage into his Peoples Graces. A Man in his diſobedience approaching this Ordinance, puts a high affront upon God; an affront of no better a countenance, than for a Rebel or Delinquent to ruſh into his Prince's Preſence; preſume to ſet himſelf down at his Table, when the Prince is feaſting with his Faithful Subjects, and Deareſt Friends; and that with his Weapons of Rebellion naked in his right-hand, and without the leaſt ſubmiſſion, or atonement for Reconciliation. A diſobedient Soul is every way unworthy of the Lord. *That ye might walk worthy of the Lord unto all pleaſing*, Col. 1. 10. Neither God can, nor his Saints ought to have fellowſhip with diſobedient Perſons. *And if any Man obey not our Word by this Epiſtle, note that Man, and have no company with him, that he may be aſhamed*, 2 Theſſ. 3. 14.

Obedience is that which God regards above Sa-

proceeds to Love, and die for us. And before-hand, to expreſs his charitable Communion, he not only ſits down with his Diſciples (then walking with him) at this bleſſed Feaſt of Love, but he alſo transfers it to all the ſucceeding Generations of Believers: and with the ſame advantage of his Perſonal (tho' inviſible) Preſence and Communion with us.

From the Death of Chriſt, out of his pure Love to us, the Apoſtle *John* (who knew what it was to Love, as well as moſt of the Sons of Men) infers, that we ought to lay down our lives for the Brethren, 1 *John* 3. 17. Hereby perceive we the Love of God, becauſe he laid down his Life for us; and we ought to lay down our Lives for the Brethren.

And from hence, by an Argument *à majori*, concludes all Duties and Kindneſſes of a lower Claſs. Surely 'tis not ſo much to forgive, as to die; to love, as to ceaſe to live for their ſakes. Our Lord Jeſus, whoſe Death we ought (ſo far as capable and called) to imitate, he died that he might love, that all bars in the way of Reconciliation might be removed: whereas our Charity calls for no ſuch Coſt, only the trouble of getting our Hearts into that poſture. Chriſt was God, and is ſo; yet forgives and holds Communion. O what dead Dogs are we, that we ſhould take it to be a diminution of our Honour, not to be revenged; or to paſs by Offences from our Equals (it may be our Betters) as tolerable things!

All theſe things conſidered, and many more, which a Soul touched with Divine Love may eaſily help it ſelf with, ſhould ſhame us out of an uncharitable temper towards our Fellow-Chriſtians, and cloath us with a Holy Zeal, to baniſh for ever that diſhonour to the fellowſhip of the Saints, and greateſt diſturber of the Peace, out of the Temple, the Chriſtian Church.

CHAP.

CHAP. VIII.

Of Obedience in an Orderly Communicant.

HAbitual Preparation, takes in Habitual and Actual Obedience alſo. A Child in his rebellious and ſtubborn fits, is no meet Gueſt at this Table. He that will come in due order, muſt be ſuch a one who in ſome good (at leaſt ſincere) meaſure, *orders his Converſation aright.* 'Tis impoſſible for him to be an orderly Communicant, who is a diſorderly Perſon; and regards not the Laws of the Lord of the Families of Heaven and Earth, and Maſter of this Feaſt. For a Rebel Enemy, yea, for a diſobedient Child, God hath prepared his Fetters, not his Feaſt. He cares not to nouriſh fooliſh and hurtful Luſts, with the Dainties and Delights deſigned to put ſtrength and courage into his Peoples Graces. A Man in his diſobedience approaching this Ordinance, puts a high affront upon God; an affront of no better a countenance, than for a Rebel or Delinquent to ruſh into his Prince's Preſence; preſume to ſet himſelf down at his Table, when the Prince is feaſting with his Faithful Subjects, and Deareſt Friends; and that with his Weapons of Rebellion naked in his right-hand, and without the leaſt ſubmiſſion, or atonement for Reconciliation. A diſobedient Soul is every way unworthy of the Lord. *That ye might walk worthy of the Lord unto all pleaſing*, Col. 1. 10. Neither God can, nor his Saints ought to have fellowſhip with diſobedient Perſons. *And if any Man obey not our Word by this Epiſtle, note that Man, and have no company with him, that he may be aſhamed*, 2 Theſſ. 3. 14.

Obedience is that which God regards above Sa-

crifices; without which a Dog's Head, or Swines Blood is as acceptable as the moſt coſtly and formal Solemnities. Iſa. 66. 3. *He that turns his ear away from hearing the Law, even his Prayer ſhall be an Abomination*, Prov. 28. 9. This ſervice with ſuch a frame will meet with no better welcome. *Saul* ſacrificed, but was rejected for want of Obedience. 1 Sam. 15. 12. *Behold, to obey is better than Sacrifice.* And it is ſo upon theſe five Grounds:

1. Obedience is more Spiritual.

2. More Univerſal; a part to be performed with the whole Man, at all times.

3. Wicked Men might, and did offer Sacrifices; but Obedience is peculiar to the Saints.

4. Sacrifice was null and void as to profit without Obedience: but where there is Obedience, and in ſome caſes no Sacrifice, Obedience will not loſe its Acceptation and Reward.

5. Obedience qualified and fitted a Man for Sacrifice, but Sacrifice doth not qualify and fit a Man for Obedience, where there was not before a Principle to that purpoſe. The ſame things may be ſaid in the diſparity of Sacraments to Obedience.

The neceſſity of Obedience as Preparative to this Ordinance, may farther appear by theſe three things;

Firſt, Chriſt will own no diſobedient Perſon as his Friend. The Friendſhip of the Maſter of the Feaſt is the beſt Diſh at the Table. 'Tis ſtoried of a Favorite to a Prince, that he loved the Princes's Countenance better than his Coin. And of *Alexander*'s Bounty expreſſed to one with a Cup of Gold, to another with a Kiſs; that he who received the Cup of Gold, ſaid, complainingly, Sir, the Kiſs you gave your Friend, was better Gold than my Cup. Chriſt's friendly Countenance will welcome

welcome only those whom he invites, and they are his Friends: *Ye are my Friends, if ye do whatsoever I command you*, Joh. 15. 14. To such it is that Christ will be so exceeding friendly, as to stir up their Appetites, and encourage their Liberty; with, *Eat, O Friends, yea, drink abundantly, O Beloved.* Cant 5. 1.

Secondly, None but Obedient Persons shall have Communion with Christ. With such Christ will sup, and they shall sup with him, *Rev.* 3. 20. But Christ will, by denying this Communion to Disobedient Persons, send them away supperless from this Supper. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be beloved of my Father; and I will love him, and I will manifest my self to him*, Mat. 14. 21. 'Tis to such, and only such, that Christ will open his Heart, and give them a view of that rich and Soul-blessing Love that lives there. And indeed without this Communion and Manifestation of Christ's Love, the Bread will be unsavoury, and the Wine without Spirit and Life. *Let him kiss me with the kisses of his Mouth, for his Love is better than Wine*, (Cant. 1. 2.) was a holy and wise choice of the Spouse, in her Spiritual Ecstasies and Raptures. The Wine that comes from a Friend's Lips, or in the Cup which he hath kissed as a Token of Love, adds not a little to its relish. Christ's manifestation of his Love to the Soul, is the chief expectation of a well-studied Communicant: But this is not to be expected, where we kiss not the Son with the kiss of a real Homage, Service and Obedience; from whence the Truth of that saying of *Austin* roundly follows, *What is there more wild and unreasonable, than to hold Communion in the Sacraments of the Lord; and to have no Communion with his Commands?* de Bapt. Cont. Donat.

Thirdly, Where there is no Obedience, it utterly denies any Grace to be there. A disobedient Person, brings to the Lord's Table neither Faith nor Repentance, nor Love, nor Humility, nor any other Vertue. What a naked thing, and unlovely is such an one? How unarmed to resist Temptations, wherewith Satan is most busie when the Soul is running for the greatest Prize; How unfurnished for the Work of that best of Hours on this side Heaven? What poor Earnings is Christ, or such a miserable Wretch like to make of this entercourse? Obedience is *Fruit meet for Repentance*; that is, such as will evidence Repentance to be sincere and true. Where Obedience is not, there can be no Faith. It was somewhat a Sarcastical Challenge of St. *James*, *Shew me thy Faith without thy Works.* As if he should have said, Let me see you do that which is impossible. The like is true of Love. Faith worketh by Love, even as the Members and parts of the Body do their Offices Active, by that heat natural and vital which is from the Heart imparted to them. As where there is no Love, no Work is done worth the name of Good or Gracious; so where no Work is done, no true sincere Obedience, there can be no Love. Love hath its Seat and Throne in the Heart; what possesses that, moves all the other Faculties of Soul and Body suitably to its inclination. As the Helm of a Ship which way soever that is turned, the strength of Sails filled with violent Winds, and Oars managed with the strongest Arms, will move the Vessel but according to its Influence and Direction. These things considered, it is beyond doubt, that an Obedient Heart and Life is as necessary a Preparation for this Holy Communion, as are the Duties and Blessings of it.

CHAP.

CHAP. IX.

Of ſolemn Sequeſtring, and ſetting a Man's ſelf apart before receiving the Sacrament.

HAving already ſpoken of *Habitual Preparation*, we ſhall now treat of that which is *Actual*: for although a Man have all the parts of Habitual Preparation before-named, he muſt not there take up his reſt. Actual Preparation is requiſite to a good and profitable Communicant, though Habitual may denominate a good Chriſtian. The five wiſe Virgins, *Matt.* 25. 4. took Oil in their Veſſels with their Lamps, and had their Lamps burning; but they alſo trim'd their Lamps, when they went forth to meet the Bridegroom, that they might addreſs themſelves with the greateſt circumſpection and ſolemnity, and their Lamps might burn with a more than ordinary brightneſs and clearneſs. A Muſician that hath ſkill to play on his Inſtrument, will yet tune it, and rub his Fingers (if numbed with chill) ere he uſes it, that he may do his part with more accuracy and agility. And indeed however a Perſon may be habitually prepared, if thoſe Graces are not ſtirred up and quickned to their proper and occaſional Exerciſe, he will make but dull and uncomfortable Work, and as poor Earnings.

Actual Preparation conſiſts in theſe five things: of which we ſhall ſpeak in their order. 1. *In Examination.* 2. *In renewing and quickning of Grace.* 3. *In ſtirring up in our ſelves ſtrong deſires after Chriſt.* 4. *In expectation of the Benefits of the Sacrament.* 5. *In ſeeking God by Prayer in a ſpecial manner.*

Firſt, Of ſolemn Sequeſtration, which is an avocation from all common employments, to a

ſerious ſolitude? that nothing may intermedle with ſo much as our Thoughts, but what may have a tendency to put our Souls into a due poſture, for the exerciſe and improvement of the Ordinance. All other things muſt for a time become *alien to us*, and muſt be dealt with as *Abraham* with his Servants, when he went to Sacrifice *Iſaac* at Mount *Moriah*, Gen. 22. 4, 5. *When he ſaw the Place afar off, he ſaid unto them, Abide you here with the Aſs, and I and the Lad will go yonder and Worſhip, and then return to you again.* Thus we ſhould ſet aſide all ſecular Buſineſs and Cogitations, and not ſuffer them to go with us unto this Mount *Moriah*; no, nor ſo much as into our Cloſets. Pretences of Conſequences, and clamorous Importunities ſhould meet with a deaf-ear, and a bolted Heart; and however often repeated, ſhould have no other Anſwer than *Nehemiah* gave to thoſe enſnaring and plotting Companions, Neh. 6. 4. *I am doing a great Work, and I cannot come down to you, Wherefore ſhould the Work ceaſe?* Chriſt admoniſhes his Diſciples, *Matt.* 6. 6. to ſhut the Door to them, when they addreſſed to private Prayer. This was to difference them from Hypocrites, who loſt all the ends of their Religion without Spectators. But there is another convenience of ſuch a Retirement, *ſcil.* to bar our Addreſſes about earthly Affairs: yet if the Heart keep open Houſe to impertinent and diſtracting Thoughts, the moſt ſecret Cloſet will no more ſecure us from their Intruſions, than if our Perſons were on the Exchange, or the open Highway.

We find among other things which made a Man unfit to eat the Paſſeover, *being in a Journey afar off* was one, *Numb.* 9. 13. But why was ſuch a Man unfit? except from the great difficulty of keeping out the Thoughts of his buſineſs, which being of ſo great a moment as to call him far from his Habi-

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tation and Relations, would in all probability call off his Thoughts from that ſolemn Ordinance alſo: or at leaſt ſo diſtract him in its performance, as would make great abatements in its acceptance with God, and benefit to himſelf.

It is no eaſy Matter for us to ſhake off our Earthly Concerns, they are ſuch familiars, and ſo nigh of kin to our earthly Hearts. 'Tis a harder Work than to ſtrip our ſelves off our Work-day Apparel, and put on Holy-day Attire. Were not Senſe, Cuſtom, and Corruption, become Tyrants, and hard Taſk-maſters to us; we might paſs from digging in the Garden to ſolemn communion with God, and from any Civil, to the higheſt Spiritual and Religious Employments, as eaſily as we can paſs our Bodies out of one Room into another; but as the caſe ſtands 'tis far otherwiſe. The Buyers and Sellers that throng the Temple of our Souls, muſt be Chid, Whipt, , and Bolted out; or this Temple will not be left void of theſe Intruders: no, not againſt this time of Worſhip, of all others the moſt ſerious. He that can do this without time ſpent to the beſt advantage beforehand, is in a much better condition, and hath the Things and Thoughts of the *World* more at command, than the moſt of his Brethren.

When this is done, another taſk of Time is yet to do: our Hearts are not only to be ſwept, but they muſt be alſo garniſhed. Grace is not like the Weeds of Nature, that will hardly be kept under, but if left to their own liberty, will grow and ſpring amain: Grace muſt be awakened and quickned by ſpiritual good Huſbandry; and Prayer muſt call to Heaven for Waterings, for Gales; *Awake, O North Wind, come thou South, blow upon my Garden, that the Spices thereof may flow forth*, Cant. 4. 16. But 'tis a pittiful thing, when inſtead of theſe Fragrances

in Meditations and Diſcourſes, Men's Hearts and Tongues ſhall be filled with Market-chat, even to the Church-Doors. O this is rank unſavoury, for Men to come to the Lord's Table, reeking hot off the World! To cool to theſe lower things, and excite a Heavenly Heat, will aſk time improved in the moſt devoted Retirement.

Another ground for this Retirement and Sequeſtration in order to a prepared frame is, That all the Powers of our Souls are to be called in, and united for this great Work; *That we may attend upon the Lord without diſtraction*, 1 Cor. 7. 35. And this is to be underſtood, not only of a freedom from Moleſtation, but alſo that entireneſs of Soul, by which the full and whole ſtream of Faculties and Affections may ſerve to this holy Imployment. God loves a broken Heart, but he hates a divided Heart in Religious Duties; eſpecially in this, wherein we come to tender to God our Stipulation of the Covenant, all of which is but a Heart to be his; we had need then have it as large a Heart, as all our Strength and Treaſures can make it. *My Soul, praiſe thou the Lord, and all that is within me bleſs his Holy Name*, was *David*'s, and ſhould be our practice, *Pſalm* 103. 1. And when he had gotten the ſeveral Powers of his Soul fixed to this end, he then reſolves to begin the Work. Pſal. 57. 7, 8. *My Heart is fixed, O God, I will ſing, and give praiſe; awake up my Glory, awake Pſaltry and Harp*, &c. The Sacrament is an Euchariſtical thing; a Feaſt, a Song of Loves, wherein the Soul is to ſtrain its utmoſt in bleſſing God, and the Redeemer, for that Cup and Bread of Bleſſing. To tole in the whole Congregation of our Faculties and Affections, to do their parts in this Work, we muſt be a little before-hand with the time of its performance.

I would not be impoſing of certain ſpaces of time for every one to take up in withdrawings for Preparation: for that would be to preſcribe the ſame Rule for different Conſtitutions of Souls, and Conditions of Life: ſome may not (as the very Poor, whoſe Families would feel the want of an hours labour in their Bellies) others need not (as ſuch whoſe Employments and (to be hoped) Hearts alſo are ordinarily upon Spiritual and Divine Things) ſpend ſo much time as others; whoſe Buſineſs about the World may be enough alienating their Hearts from Soul-Concerns, and yet may afford time enough to call them home againſt ſuch a Feſtival, and to ſet the Heart in a more than ordinary order. Much might be ſaid alſo of Conſtitutions of Body. That which is but neceſſary time to compoſe ſome, would be more than enough to confound others. And alſo according to degrees of Grace Habitual, time is required. Some there are whoſe Souls are maintained in ſuch a conſtant *decorum*, that as Perſons that uſe always to go neat, are ready at a call to appear to any company; ſo they are ready to any Duty, and can ſay (through the Grace of God) that their Hearts are ſeldom in a worſe than a fixed frame. A little time will ſerve ſuch, when Babes in Grace, and more careleſs Walkers will have more to do. But of all others they have cauſe of long Sequeſtrings and Retirements, whoſe falls into groſs and ſcandalous Sins have not only exceedingly polluted their Garments, but alſo broken their very Bones; ſuch are not ſoon gotten into order, no not ſo far as a well-ſetled Diſpoſition to receive the Lord Chriſt, and actually with the whole Heart to embrace the Covenant. Groſs Sins are great Falls, whoſe Recovery is the Work almoſt of another Converſion. *When thou art converted, ſtrengthen thy Brethren*, Luke 22. 32. Holy *David* found the

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Pollutions of the Sin of Uncleanneſs to cleave to his Diſpoſition long after, and thereby the Order and Intireneſs of his Soul for God and Holineſs, much diſturbed and diſtracted; which appears by that Prayer, *Pſal* 51. *Create in me a clean Heart, O God, and renew a right Spirit within me.* When formed Agues or Fevers are departed, and the ſtrength of former Diſtempers quenched, yet they leave behind ſuch grudgings and languiſhing, which Time as well as Means muſt wear off. While theſe Relicks remain, the Body is very unfit for great Employments, or to enjoy the Delights within the reach of a healthful Conſtitution. 'Tis no otherwiſe with a Soul lapſed into dangerous and deeply defiling Sins; it will coſt ſome more than ordinary time, in the moſt devoted holy Endeavours, to render it meet for an acceptable and comfortable Addreſs to the Duties and Delights of a Sacramental Exerciſe. I conclude, that Retirement is neceſſary to all, the ſpace of time every one may beſt chuſe for himſelf; none being more capable of diſcerning the temper of a Man's own Soul than himſelf at leaſt if he be an Obſerver of his inward frame, which muſt needs be the practice of all upright Hearts, and with others this Chapter hath nothing to do.

CHAP. X.

Of Examination.

THe Heart thus withdrawn, and bent to the Work of Preparation, its next part is Self-examination. *Let a Man examine himſelf,* 1 Cor. 11. 28. This though a Duty at other times, yet 'tis tranſcendently a Duty in order to ſo tranſcendent an

an Employment. And as the Duty is of great moment, and our ſlothful, proud, and ſelf-opinionated Hearts very withdrawing from it; ſo it concerns us the more to eſpouſe and be thorow in it. We muſt neceſſarily underſtand wherein lies our diſorder, deadneſs, crookedneſs, defilement, before we can apply our ſelves to their due Remedies. If we find none or few Diſorders, after an impartial ſearch, the comfort of ſuch a Reſult, will pay us for our pains and time with a better thing than Repentance.

This Ordinance being an Encloſure, and not a Common; an Adventure without a Right, is but a breaking the Lord's Hedge, and will render a Man a Treſpaſſer; beſides the Spoils ſuch an one commits on this Sacred Paſture, and his own Soul; for which God, who is owner of both, will require an Account. And indeed beſide the ſtanding Right every true Chriſtian hath to this Ordinance, this Duty of Self-examination ſeems neceſſary to the uſing of that Right; as he who hath a right to the Food on his Table, hath yet (in a ſtrict ſence) no right to fall to, till a Bleſſing be craved, and Acknowledgment made to God as our Benefactor. And 'tis obſervable, that the Apoſtle exhorts, yea, binds conditionally thoſe to examine themſelves, who were already, as Saints, a formed particular Church; and he reſtrains not the Duty to the weaker or looſer ſort, but puts all upon it indifferently. The uſe and neceſſity of Self examination, will appear more fully by the following Particulars.

First, *A Man's confidence that he is doing what is his Duty, depends on Self-Examination.* To have this Faith and Aſſurance, is not only neceſſary to make an Action good to us, which in it ſelf is our Duty, but alſo diſcharges us of thoſe Fears, Diſtractions, and

and Self-condemnings, which will otherwiſe greatly diſturb and weaken us in the Duty, *Whatſoever is not of Faith, is Sin*, Rom. 14. 23. The Apoſtle affirms as an indiſputable Truth, *i. e.* for a Man to do this or that Action which he doubts of the lawfulneſs of, however lawful it be otherwiſe for him to do, yet his doubting makes it a ſin to him. And upon this the Apoſtle grounds another Aſſertion, *And he that doubteth is damned if he eat.* κατακεκριται *condemned*, his Conſcience will cenſure him as a Sinner therein. So that Self-Examination being neceſſary to our being groundedly perſuaded that our attending on God in this Ordinance, is not our Sin, but our Duty, carries a ſtrong perſuaſive in it to its ſerious uſe. And although it may be ſaid, That upon our Examination once, and finding our fitneſs, we may be excuſed repeating it again upon every occaſion of receiving: yet let it be firſt conſidered, that there is requiſite as well a preſent fitneſs as an inherent right: and ſecondly, That a renewed evidence of Grace, and an often putting our Hearts into the beſt poſture, will be no ſmall advantage and comfort in our Chriſtian courſe.

Secondly, *Our more comfortable and profitable Communion depends much upon the actual knowledge of our fitneſs.* It is true, that a hearty willingneſs to take what Chriſt tenders in the Sacrament, is a real fitneſs, *i. e.* to accept of a Crucified Lord and Saviour, and thereby to profeſs and bind our ſelves to the terms on which he is tendred. One receiving after this manner, doth it not without an ineſtimable advantage; though he underſtand not this to be ſaving Faith, nor dares to call it by that name; at leaſt fears it would be too much preſumption for him to conclude, that he is in Covenant with God.

But when a Man is ſatisfied, not only that he is willing to receive Chriſt upon his own terms, but

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alſo that he hath received him, is in Union to him, beholds the Inſcription of Chriſt ſtamped on his Heart and Life, by which 'tis apparent that he belongs to Chriſt, and Chriſt to him: Who can tell the abundant entrance of ſuch a Soul into the Pleaſures, Treaſures, and Glories of this Ordinance? Whereas that Life and Love written in the Wounds of a bleeding Jeſus, is but one entire Epiſtle, or rather conveyance of Bleſſing to his Soul ſeen and read as in Capital Letters. While others take Chriſt with a trembling hand, fearing to be called *Dog* for ſo doing: ſuch an one can boldly ſay, *My Lord, and my God. And we have known and believed the Love that God hath to us*, 1 John 4. 16. This is the effect of a Man's being fully and rightly perſuaded in his own Mind of his own Intereſt: and the means of this is Self-Examination. *Examine your ſelves* (ſaith the Apoſtle) *whether ye be in the Faith*; *prove your ſelves*, &c. 1 *Cor.* 13. 5. Πειράζετε, δοκιμάζετε; *try, pierce, and prove by Experience.* The Apoſtle ſeems to chide in the latter part of the Verſe, ſuch as had not ſome knowledge of Chriſt's being in them (though not ſo ſharply as our Tranſlation renders it) *Know ye not that Jeſus Chriſt is in you, except ye be* ἀδόκιμοι (not reprobates in the common acceptation) but without proof or unapproved? The word being oppoſed to Δόκιμοι by a privative Particle: and it is juſt as if he had ſaid, *Know ye not that Jeſus Chriſt is in you, except you have not examined your ſelves by a cloſe ſearch and trial, as the Gold-ſmith tries his Gold by the Touch-ſtone, or the Fire? and upon this trial found your ſelves approved.*

Thirdly, *It is much better to examine our ſelves before we come, than to be examined by God when we are there, or afterwards.* And God will examine them to purpoſe one time or other, who will not examine themſelves;

themſelves; and it may be, as *Paul* was commanded to be examined, *viz. by ſcourging* Acts 22. 24. Every interrogatory God puts to ſuch a Soul, may be with a ſtripe as ſmarting as a Scorpion. It will be little comfort to a negligent Wretch to be accoſted by the Maſter of the Feaſt with a——*Friend, how cam'ſt thou in hither?* What doſt thou here? Such words will fetch Blood, not only into the Cheeks by bluſhing for ſhame; but from the Heart by piercing Wounds made by the Sword of Chriſt's Mouth. *If we would judge our ſelves, we ſhould not be judged,* 1 Cor. 11. 31. Certainly *David* would never have been ſo bold, as to call on God in theſe words; Pſalm 139. 23, 24. *Search me, O God, and know mine heart, try me,* &c. If he had not firſt ſearched and tried himſelf. *Is it good that he ſhould ſearch you out?* Job 13. 9. But *let every Man prove his own Work, ſo ſhall he have rejoycing in himſelf,* Gal. 6. 4.

CHAP. XI.

Of the Examination of Faith.

THe things about which we are chiefly to examine our ſelves, are theſe three, *viz. The Truth, the Growth, and the want of Grace.* I ſhall begin with the Examination of Faith. Counterfeit Gold may ſhew fair, and ſometimes have more probable appearances of Truth at firſt view, than that which is true Gold; eſpecially when the falſe ſhall have all its advantages to plead its Truth, and the true be pale and ſullied; but the Touch-ſtone, or the Fire, will diſcover the Truth of the one, and the Cheat of the other.

Examine your ſelves (ſaith the Apoſtle) *whether*

ye be in the Faith? Which is all one with examine your ſelves, whether the Faith be in you? The *Corinthians* were very buſy in examining St. *Paul* and his Miniſtry: *But*, ſaith he, *ſeeing ye ſeek a proof of Chriſt in me*, do not neglect ſeeking a proof of Chriſt in your ſelves.' Tis eaſy and common with the Hypocrite, to be ſearching and cenſuring others: but 'tis a good probability of ſincerity, when Men are moſt concerned in the ſearch of themſelves. It is a high ground of ſuſpicion that a Man's Coin is counterfeit, when he diſtaſts the Trial, as a Man doth a Cauſe he knows or fears is ſtark naught. And although ſome things loſe by trial, eſpecially by a Fiery one, yet Faith is a gainer, not only of a good Report, but alſo of a ſubſtantial Increaſe. *The trial of your Faith, which is much more precious than Gold, may be found unto praiſe*, &c. 1. *Pet.* 1. 7. Not only the Faith tryed, but its Trial alſo is precious; and Faith the more valued, by being Tryed-Faith.

And who can tell but this Faith may come to a fiery Trial? *Bilney* tried his Finger in the Candle, before he adventured his whole Body to the Fire. When the Fiery Trial comes, how many Mens Faith which hath ſeemed before more precious than Gold; hath proved more vile than Droſs? He that dares not examine himſelf upon his Bed, will be hard put to it when he is brought to the Bar. And ſurely our Faith is but a low priz'd thing with us, if of all other things we pretend to be owners of, that alone ſhall be thought unworthy of trial: as if it were no loſs or diſappointment for that to be found falſe, corrupt, and uſeleſs. Theſe things I have premiſed, to urge the practical Obſervation of the Rules of the Examination of Faith. True Faith muſt be known by its Fruits and Effects. The Grapes, Pomegranates and Figs which the Spies brought out of the Land of *Canaan*, were evidence enough

enough that it was a good Land. The Fruits by which Faith may be examined, are three. 1. *Such as respect God.* 2. *Our Selves.* 3. *Our Brethren.*

With respect to God, the Fruits of Faith are, 1. *Fruitfulness in all good Works, in Obedience to God.* True Faith is no Loiterer. *Faith which works*, Gal. 5. 6. *Your work of Faith*, 1 Thess. 1. 3. *The Work of Faith with Power*, 2 Thess. 1. 11. It makes a Man Powerful to yield Obedience. Hence 'tis called the Obedience of Faith; because true Obedience, Obedience purely from the Heart, can no Man perform but by the Power of Faith. *Unbelieving and Disobedient Persons* are joined together, *Tit.* 1. 15, 16. One of the hardest Acts of Obedience, is to forgive an Offending Brother; which when our Saviour pressed on his Disciples, they reply with a Prayer, *Lord, increase our Faith*, Luke 17. 5. Increase of Faith they knew would make such hard Work of Obedience to be easy. We must be *Abraham*'s Children, before we can do the Works of *Abraham*; not his Children by natural Generation, but by believing. *They which are of Faith are the Children of* Abraham, *Gal.* 3. 7. So many Works of sincere and pure Obedience as thou canst shew, so many Witnesses of thy Faith thou producest.

Secondly, *True Faith believes and depends upon God in all things, and at all times.* It so believes every Word of Promise, as with an eye on the Good promised, to adventure all in an upright following the Lord. It so believes the purity of his Doctrine, as in a composed frame, and when free from the violence of Temptation, to chuse those Truths as the most pure and lovely Rules of Faith and Life. It so believes the Threatnings, that it fears to adventure on them, more than on the greatest Evil in the World, and is more joyful and thankful for deliverance from them, than from all that Men could

could do unto them. Yea what-ever be the Face of God's Providences towards them, frowning and looking ſeverely, yet they will not be beat out of good thoughts of God; like thoſe of *Aſaph's*, Pſal. 73. 1. *Truly God is good to* Iſrael, *to them that are of a clean heart.* With this he prefaces all thoſe Expreſſions of the Diſtemper of his Soul, bred and breaking out from his Carnal Conſideration of the great proſperity of the moſt wretchedly wicked, and the daily Bread of Sorrow which he had from the Hand of God, while with all his might he walked with God, in the ways of Holineſs and Purity. It is not *Job's* Peculiar, but the temper common to all the Faithful, *Though he kill me, yet will I truſt in him*, Job 13. 15. They dare venture their All in this, on the hopes of God's dealing truly with them, and performing his Promiſes to them in the other World.

Thirdly, *A Holy Boldneſs and Reſolution of Acceſs to the Throne of Grace.* Although the evidence of great Faithfulneſs, and a ſetled aſſurance of the Love of God in Chriſt, is neceſſary to ſuch a holy boldneſs of Acceſs, as ſhuts out all Fears and Doubts: yet where there is the leaſt true Faith, it will not be an utter ſtranger to the Throne of Grace. Fear, from the belief of God's Threatnings, and Love, and Hope, from the belief of Covenant-Promiſes, will caſt ſuch a Soul at the Foot of God: and tho' its preſent doubtful and terrible apprehenſions of the Anger of God, and the ſenſe and force of its own Corruptions be ſuch, as may be called the Belly of Hell; yet they cannot keep the Soul, in which a ſpark of true Faith lives, from looking again and again to God's Holy Temple. *Then, I ſaid, I am caſt out of thy ſight, yet will I look again towards thy Holy Temple*, John 2. 4. Never doth there reſt in ſuch a Soul that deſperation, as utterly diſcourages

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and quenches a Spirit of Prayer. None is born a Believer, and abides dumb. And as this is the moſt proper evidence of the *Truth* of Faith, ſo our confidence of Acceptance, reverend familiarity with God, and frequent Addreſſes are the Evidences of the ſtrength of our Faith.

Fourthly, *A deſire of Chriſt's appearance, and his ſecond coming.* We walk here by Faith, and not by ſight; yet where true Faith is, it longs to be turned into ſight. But here we muſt be ſomewhat cautious, leſt we ſhut out true and ſaving Faith, while our Eyes are fixed on the Evidences of rather a ſtrong Faith, and Faith of Aſſurance. Therefore, in ſhort, where the leaſt true ſaving Faith is, it would not loſe its hopes to be accompliſhed at Chriſt's coming for all the World: yet its doubtings and diſtruſt of its own ſincerity, may mix ſome fear and trembling in its expectation; and the efficacy of pure Nature (by which the Soul and Body have ſo long made up one perſonal *compoſitum*) may put a *remora* to thoſe haſting Affections to the day of Chriſt, which Faith fills the Sails of with a ſtrong Gale. But when the Soul is attained to a Faith of Aſſurance, and ſome clear Viſions of God, Chriſt, and the Life to come, its ordinary Ejaculations are, *Come, Lord Jeſus, come quickly*, Rev. 22. And the very Object to which their Souls haſten, is, *the coming of the Day of God:* and the ſolemnizing of thoſe Glorious and Eternal Nuptials, in order to which they have bin ever ſince their firſt Converſion eſpouſed.

For the Fruits and Effects of Faith, with reſpect of our ſelves, take theſe four?

Firſt, *An effectual working of the Word upon our Hearts.* Faith makes God's Ordinances effectual; *Which effectually worketh in you that believe*, 1 Theſſ. 2. 13. The Word works indeed on the Hearts of them

them who believe not, but 'tis moſtly to a Rage and Rebellion againſt its truth and ſtrictneſs; or to a hardning and benumbing the Conſcience, becoming thereby *a ſavour of death unto death.* But the Goſpel *is the Power of God to every one that believes*, for prevalency with them to anſwer its holy Commands, and gracious Tenders and Propoſals. Such fall under its Authority with a willing Mind. The Grace of Faith is in the Soul, doing the ſame as natural life, heat and ſtrength in the Body; by which both its Food and Phyſick have their good and due Effects. Every true Believer hath a Heart of Fleſh to the Word, but of Stone and Steel to ſinful Temptations; its Converſion conſiſts in changing its Aſpects to God and Sin, to a direct contrary. The Devil and his Fallacies work effectually, while Children of Diſobedience; but when Believers, it turns the efficacy to God's Authority in his Word; to which the Soul deſires as perfect a conformity, as the Wax impreſſed hath to the Seal.

Secondly, *Sanctification of Heart and Life.* The Apoſtle diſcharges thoſe Converts, *Acts* 15. 9. from the prophane Gentiliſm imputed by the converted *Jews* upon this ground; *God having purified their Hearts by Faith.* Faith, where-ever it is, devotes the Soul to God, enters it into the trade of Godlineſs or Godlikeneſs, that it may in all things pleaſe him. And though the Faith exerciſed here, will not go with the Saints to Glory; yet it prepares, by Purification, Chriſt's Spouſe for his everlaſting Embraces. As the Faith of Miracles fetched Healing Virtue from Chriſt to heal Bodies, ſo the Grace of Faith to heal Souls of their ſinful Pollutions; which are their Diſeaſes, Deformities, Impotencies, and all that is not in them what it ſhould be.

Thirdly, *A ſtrife with, and victory over Sin, Satan, Corruptions, and Temptations.* We muſt not ſuppoſe

ſuppoſe this to be meant of all theſe at all times; for then we ſhould ſo far offend againſt the Generation of God's Children, as not to leave one in this World under that Name; but yet the whole Life is a Warfare with theſe Adverſaries. And every Believer not only over-comes groſs Temptations ordinarily, but alſo is ſo far from under the power of Sin, that he never lays down his Weapons, and becomes reconciled to it. So long as the leaſt degree of the Graces of the Spirit dwells in the Soul, it will be luſting againſt the Fleſh; though it cannot prevail as it would, *Gal.* 5. 17. Though *Eſau* and *Jacob* are in one Womb, there will be ſtrugling and contending. And although the Enemies of the Soul are always up in Arms contending, and ſometimes prevailing; yet Faith not only keeps the Field, but ordinarily is the Victor. *This is the victory which overcometh the World, even our Faith*, 1 John 5. 4.

Fourthly, *True Faith grows.* Where Chriſtians are faithful to their Means, and induſtrious, it increaſes to a greater ſtrength and fruitfulneſs; but where it is weakeſt, yet it grows. As we ſay of a Tree or Branch, though not ſo fruitful and green as before; yet if it put forth but ſome Sprigs and Fruit, it grows, it is not dead. This is to be underſtood of the growth, of all true Grace, elſe the notion may prove a ſnare: but where we grow not to a greater degree of ſtrength and fruitfulneſs, 'tis our ſin, ſhame, and loſs; though it condemn us not as utterly void of Faith.

Now follows briefly the Trial of Faith by its Fruits, reſpecting our Brethren; the firſt is *Mercy, Love, Compaſſion*, and *Beneficence*; I bundle them together, for they cannot be ſeparated. As Faith works by Love, ſo it works Love; and where the Affection of Love is, Mercy, Compaſſion, and doing

ing good, can be no more wanting to our Brethren, the Objects of Love, than to our ſelves. Love is an uniting Grace, embodies Perſons tied by its Bonds; yea, (as we ſaid long before) makes them one Soul; by which Union there is ſuch a ſympathy and fellow-feeling, as moves us to them, as to our own Members. There is not in Scripture any Character of Faith more frequently and pathetically expreſſed than this of Love to the Brethren; and where 'tis wanting Men may talk like Angels, without a conviction of true Faith, if the Scripture-Record is to be believed.

Secondly, *A deſire and endeavouring to bring others into the Faith.* A Perſon having once taſted that the Lord is Gracious, and found the ſweetneſs and goodneſs that is in Chriſt and his Ways, cannot, will not be ſo cruelly ſilent and omiſſive, as to ſuffer others within reach to periſh in their folly, without ſome motives to their recovery. Faith is a communicative Grace; and as it is ſo naturally, ſo it is ſo Obediently and Prudentially. A Chriſtian knows he becomes no more poor by making others rich in Faith, than a Man's Fire or Candle gives the leſs Heat or Light by kindling others. Beſides, exerciſe of Grace increaſes it, and where it brings in an increaſe of Souls to Chriſt's Kingdom, all the good thoſe Converts ſhall ever be, do, or enjoy, will make ſome addition to the reward of ſuch who were the Lord's Miniſters of Converſion to them. O that this Character of Faith were to be found more apparently on its Profeſſors, inſtead of thoſe ſpots of Earthlineſs, Contention, Diviſions, and Zeal for eſpouſed ſingular Opinions, which are the great ſtumbling-blocks in the way of Sinners Converſion. Surely Faith in the Primitive Chriſtians was of another kind than that of this Age, or at leaſt more genuine. When the Woman of *Samaria* had

had found a Saviour, she forgets her Pitcher for haste, and setting aside the thing we call Civility, she runs from Christ to the City, to bring as many as she could to be blessed with the sight she had seen, and the words she had heard, *John* 4. The Church, when scattered by Persecution, were more concerned to gather in Souls to Christ, than for their Exile and loss of all they had in the World, *Acts* 11. 19. Certainly this is none of the least of those things that accompany that Faith which accompanies Salvation. And if thou canst be very solicitous, that thy Servants do their Work, and thy Children's Portions increase, and all thy Family have a good Aspect towards thy earthly Prosperity, and yet regard not what becomes of their Souls; 'tis a black mark on thine own, that it gives little credit to God.

CHAP. XII.

Of the Examination of Repentance.

HOw true Repentance may be discerned, is evident in *John Baptist*'s Exhortation, *Matth.* 3. 8. *Bring forth Fruit therefore meet for Repentance*, *i. e.* such as become and evidence Repentance. And such Fruits are these which follow.

First, *Shame for Sin.* True Repentance hath ever Shame for its Companion. A real Penitent is not ashamed of his Repentance of Sin, but of the Sin it repents of. *I was ashamed, yea even confounded*, Jer. 31. 19. *Then shalt thou remember thy Ways, and be ashamed*, Ezek. 16. 61. The Heathens had an Opinion of blushing to be the colour of Vertue. Sure I am, that a Spiritual blushing is the colour of Repentance, where there is the shame of the

the Heart, though the Blood riſe not into the Face.

There is a double ſhame: Firſt, The ſhame of the taken *Thief*, Jer. 26. 26. A ſhame which ariſes from the diſgrace of the diſcovery. 2. There is the ſhame of a Child. And this is ſuch as ariſes, not ſo much from the diſgrace of Sin before Men, as from the filthineſs of Sin in its own Nature, and before God. It is a Character of a ſeared Conſcience not to be aſhamed in the firſt ſence: but the ſecond only evidences a ſincere Penitent. For Men to be of the temper of thoſe, *Jer.* 6. 15. *Were they aſhamed when they had committed Abomination? Nay, they were not at all aſhamed, neither could they bluſh.* I ſay, this diſcovers them far gone in Sin and hardneſs of Heart. Yet as not being aſhamed at all, is part of one of the Sins firſt-born: ſo no ſhame but what ariſes from the ſence of a God abuſed, and a Soul polluted, is the evidence of a true Penitent, though but a beginner in Grace.

Secondly, *A deep ſorrow and hearty grief for Sin.* Wherein are two things to be conſidered; the Object of Sorrow, and its Greatneſs. For the firſt, the Object of Sorrow is Sin. It is the conſideration of Sin as ſuch, that eſpecially afflicts. This is that which pricks at Heart. *Father, I have ſinned*, Luke 15. 21. He was in a depth of miſery; but of all that he is totally ſilent, as Sin was the burthen that preſſed his Soul, all his Expreſſions were of Sins grief. So it was with *David*, Pſal. 51. 3, 4. *My Sin is ever before me.* A true Penitent is more grieved for the guilt of Sin, than for the fear of Hell. *Agur* implies Sin to be to him more fearful than ſuffering, when he begs not to be poor; not for the evil of Poverty, ſo much as its temptation to the evil of Sin. Prov. 30. 9. *Leſt I be poor, and ſteal, and take the Name of God in vain.* When *David* was threatned with ſore puniſhments for his

his Sin; yet as grieved chiefly for Sin, he prays 2 *Sam.* 24. 10. *I beseech thee take away the Iniquity of thy Servant.* How different was his frame from that of Impenitent *Pharaoh's?* Exod. 8. 8. *Intreat the Lord that he may take away the Frogs from me.* The Plague of the Frogs grieved him, but his Sin was no sore at all.

Repentance (where genuine) is so much concerned in sorrow for Sin's sake, that where God by express Pardon hath taken away the Punishment, and added thereto high Expressions of Love; yet it cannot so far pardon its own Sin, or it self rather having sinned, as then to forget it, or forbear pointing at it as its Sore and Grief.

David, after God had pardoned his Sin, cried out of his Sin, which notwithstanding was ever before him. And the Prodigal, after his Father had shewed him so much kindness as to meet, embrace, and kiss him, doth not forget to sorrow for, and confess his Sins, although it seemed rather a time for thankfulness, that did not prevent him bringing forth this Fruit meet for Repentance. A penitent Heart will remember the Sin that God forgets. So that 'tis plain and clear as Sun-beams, that true sorrow for Sin, hath Sin, chiefly for his Object. *Pharaoh* may cry out, *I have sinned*, and *Judas* too, yet no true Repentance the cause, but the pain and punishment. *He that fears Hell only, fears not to sin, but to burn; he hates not Sin, but Hell.* Aug. *Ep.* 144. But such sorrow hath not the comfort of the Evidence of true Repentance. Deal honestly now with thy self, What is it grieves thee, Sin or Smart? or which bears the greater share in the cause of thy pain? It is no hard matter to resolve this Question, and 'tis as easy to understand the make of thy Repentance.

Secondly, *The depth and greatness of sorrow.* The sorrow of Repentance is not a sleight and superficial thing;

thing; 'tis a ſorrow that reacheth the Heart and Soul. *Thus was my Heart grieved, and I was pricked in my Reins*, Pſal. 73. 21. Or as it may be read, *thus was my Heart leavened.* Sin ſowred at his very Heart, and thereby diffuſed its diſtaſte throughout the whole Man. *Peter* upon his Repentance, *went out and wept bitterly.* The Tears of Repentance are Tears of Bitterneſs. *Peter*'s Sorrow was ſo paſſionate, as was not meet for the view of the ſtanders-by. Although God forbad baldneſs for the dead, as too great an expreſſion of ſorrow for any loſs in the World; yet he commands it for Sin, as not exceſſive for ſo great a Cauſe. That Man's ſorrow for Sin will be moſt bitter, to whom Sin is moſt bitter; and Sin is moſt bitter to every truly penitent Soul. *Heal me, O Lord, (ſaith David) for my Bones are vexed*, Pſal. 6. 2. It is ſuch a Sorrow, as is to the Soul like Bones out of joint in the Body: no reſt, no delight; the whole Man full of grief and diſtraction, till the Lord ſpeak Peace and Healing by reconciled Favour, and an overcoming Power againſt the Sins we ſorrow for.

Thirdly, *A forſaking and rejecting all our former Luſts, and ſinful ways.* That Repentance only is true which God accepts and hath promiſed Mercy to; and that is only a forſaking Repentance. *He that confeſſeth, and forſaketh, ſhall have Mercy*, Prov. 28. 13. This was the frame of *Job*'s Repentance, *If I have done Iniquity, I will do no more*, Job 34. 32. It is moſt apparent Hypocriſy to pretend Repentance of that which we have not a firm reſolution to caſt off and reject. *He is not a Penitent, (ſaith Bernard) but a Mocker, who pretending Repentance, fears not to make more work for Repentance.* Bern. *de modo vivendi.* Sin finds no Grace in the ſight of a real Penitent; ſuch an one deals by Sin, as *Nehemiah* with *Tobiah* and his Furniture, *Nehem.*

13. 7, 8. He turns him out of his Chamber he had taken up in the Temple, and throws out all his Stuff after him. And as *Achan* was dealt with; *Why haſt thou troubled us? the Lord ſhall trouble thee this day, and all* Iſrael *ſtoned him with ſtones*, Joſh. 7. 25. Its wrath againſt Sin is not only ſuch as the Sun goes down upon, but the whole Life, yea Eternity is affected with it. 'Tis a Repentance and Diſpleaſure, never, never repented of. Baptiſm is called the *Baptiſm of Repentance*; now as Baptiſm is a waſhing the Body from carnal Pollutions, ſo Repentance is a waſhing the Soul from moral or Spiritual Defilements; and that not only by Pardon and Remiſſion, but alſo by perſonal Sanctification or Separation. Ephraim *ſhall ſay, What have I to do any more with Idols?* True Repentance is mortal to Sin, as 'tis a recovery to the Soul: but if a Man could weep his eyes out, and yet Sin abide in the Affections, and in its reigning Power, it were to little purpoſe.

Fourthly, *A walking in Holineſs and Obedience.* Bringing forth Fruits meet for, or evidencing of Repentance, is to be fruitful in Holineſs. Repentance is not only an emptying thing, but it fills up its room with the Fruits of Righteouſneſs, which are by Chriſt to the praiſe of God. It doth not leave the Soul a meer Deſart. As it plucks up with the one hand, it plants with the other. *Reckon ye your ſelves dead indeed unto ſin, but alive unto God.* There is a change made from the unfruitful Works of darkneſs, to thoſe that are truly fruitful. The old Man is crucified, and the new Man is put on. The natural Faculties have changed their Maſter, and become Servants of Righteouſneſs unto Holineſs. The whole Man being graſted into a new Stock, brings forth Fruit that hath another reliſh than that of wild depraved Nature.

CHAP.

CHAP. XIII.

The Examination of Love.

LOve hath its Counterfeits as well as other Graces. *Let Love* (ſaith the Apoſtle) *be without diſſimulation.* Ἀνυπόκριτος, without *Hypocriſy*, Rom. 12. 9. *unto unfeigned love of the Brethren*, 1 Pet. 1. 22. *My little Children, let us not love in Word, neither in Tongue, but in Deed, and in Truth*, 1 John. 3. 18. Love, which lies all in the Tongue, is hypocritical Love. *Naphtali gave goodly words*; but that being all, was not any Character of his goodneſs. This following appearance of Love to the Brethren, may be all but the Counterfeits of Love.

Firſt, A Man may hold an outward correſpondency with them: But Converſe and Peace is ſhort of Love. 2. He may prefer and honour them, yet not love them. And this may ariſe not only from politick Ends, but alſo from a reſpect to ſome Gifts of Nature, or other Endowments ſhort of Grace. So *Pharaoh* honoured *Joſeph*; *Nebuchadnezzar*, *Daniel*; and *Laban*, *Jacob*. 3. He may alſo reverence them. *Herod* reverenced *John*, feared him. Grace and Piety have a Majeſty in them, which commands reſpect even from its haters. The People magnified the Believers, *Acts* 5. 13. who yet loved not them ſo well as to be of their Number. 4. He may do them many kind Offices, yet not love them with a ſincere and holy Love. *Jeroboam* could invite a Prophet to Dinner, and the very *Barbarians* ſhew courteſie to St. *Paul*. 5. He may deſire to die their Death. This was *Balaam's* caſe; *Let me die the death of the Righteous, and let my latter end be like his.* 6. He may honour their

memory when dead, and gone. So did the *Pharisees*, Mat. 23. *They garnished the Sepulchres of the Righteous:* But for all this, were not righteous; and so far from loving the Righteous for their Righteousness, that they thought them best when farthest off. And as I have proved, that any one of these things may be where impiety dwells; so it is true, that they may dwell all together in one Person, where there is not one spark of holy Love to God's holy ones. Thus much may serve for the Negative part of Trial: Let us now consider some Marks which evidence such on whom they are to be found, lovers of the Brethren, with a Love not only unfeigned, but also a Love that deserves the Name of Grace.

First, *A Man who loves the Brethren with a gracious Love, loves them for their Graces sake.* God's Image on them commands their Affections. Holiness is such a Loadstone, as where-ever 'tis discerned, it draws such a Man's Love. 'Tis one thing for a Man to love a Child of God, another to love him as a Child of God. Then love is true, when 'tis pure; and then 'tis pure, when Grace in the Object is its pure and only Motive; or at least, if there were no other consideration but that to draw Love, it would be forcible.

Secondly, *Where true Love to the Brethren is, it will exceed Love to any others.* Such an one will love none like them. Christian love bestows a double portion of it self on Christ's *Benjamins*, the Sons of his right hand. There are no Parts, Virtue, or any other thing truly beautiful; but a Child of God ought to love *whatsoever things are lovely.* But as 'tis a Duty, so 'tis the frame of a good Soul to love most where is most Beauty; and that is where Grace is, which is Godliness. And although it bear no proportion, yet it carries in it some similitude

litude to the Divine Being. Holy *David* was ſo far enamoured with the Saints, that his Love to others ſeemed altogether ſtifled by it, or at leaſt below his notice in the hour wherein he conſidered his Love to them. *To the Excellent in whom is all my delight*, Pſal. 16. 3.

Thirdly, *Such an one loves all the Saints.* As no other Qualification but Grace can draw that kind and ſtrength of Love, ſo the meanneſs of Perſon, Parts, Eſtate, yea, the many deformities of ſinful Infirmities, ſhall not withdraw their Love from them. I fear yet there are many good Souls who love not all God's People, yea, it may be, hate, inſtead of loving them: But this doth no way invalidate this Mark; for were there not ſomething that (with them at leaſt) caſts a Veil over their Saintſhip, and renders them under ſome other worſe Character, they could not but love them. O that there were no need of this Charity! and that the Devil, that make-bate among the Saints, might no more ſo far beguile any upright Hearts, as to make them believe, that many of God's dear Children are but Baſtards, and unworthy of that worthy Name, becauſe they fall not under ſome by-Notion, which they have too hotly affected, and put too much of Chriſtianity in.

Fourthly, True love delights in the ſociety of the Saints. *Love the Brotherhood* is their practiſe. The genuine ſenſe of the Phraſe is, Love the Saints in Fellowſhip, in that united Goſpel-Polity and Order wherein they are made capable of the moſt pleaſant and profitable Communion. It was a ſore menace, *Zech.* 11. 14. *I will break the Brotherhood between* Judah *and* Iſrael. Their natural Relation could not be broken, (no more is it in the choice of God's Children, who ſhall be their Brethren, for *of his own Will begat he us*) but the mutual Love and

Fellowſhip may be broken; but it is upon miſunderſtandings. *I am a Companion of all them that fear thee, and of them that keep thy Precepts*, Pſal. 119 63. The Hypocriſy of many Men's Love is made apparent by their taking more delight in the company of vain Perſons, than of the Righteous; as if that Scripture were falſe, *The Righteous is more excellent than his Neighbour.* Where the ſerious Godlineſs of a Perſon works a wearineſs and nauſeouſneſs, how can ſuch a one ſay he loves them, while his Heart is not with (but ſo much againſt) them? If there be any Heaven to a Child of God on Earth; 'tis in Communion with God in his Church, and among the Saints.

Fifthly, True Love is not eaſily angred. *Charity ſuffers long—is not eaſily provoked*, 1 Cor. 13. It will bear much e'er it will break. It is like God, who being Love, *is ſlow to anger.* He is not eaſily provoked, yet is eaſily reconciled. The Apoſtle when he had exhorted to the hard Works of *forbearing and forgiving one another*, Col. 3. 13. in the next verſe directs to the ſure means; *And above all things put on Charity, which is the Bond of Perfectneſs.* A peeviſh and implacable Spirit is the higheſt contradiction to a Holy Love.

Queſt. *If a Man wrong me, am I bound to forgive him, though he acknowledge not his Offence, nor ſeek Reconciliation? And muſt I forbear the Sacrament, if (he omitting thoſe Duties) I have not forgiven him?*

Anſ. Firſt, A Man is bound ſo far to forgive, as to retain no Wrath or Malice againſt the Perſon offending, though he aſk not forgiveneſs: And if a Man do not forgive ſo far, he is not fit for the Holy Communion.

2. Although we ought ſo far to forgive, yet we are not bound to expreſs this forgiveneſs to him, unleſs he ſignify Repentance, and deſire it, *Luke* 17. 14.

3. If

3. If the Offence be matter of loſs in thy Goods, or otherwiſe repairable; thou art not bound to forgive or remit that kind of ſatisfaction, farther than it is given thee: But if the Offence be ſuch as ſavours of enmity, thou art not bound to take an obſtinate and unreconciled Enemy into thy Boſom or Society, *Matth.* 5. 23, 24. The Bar is againſt the Delinquent Party. *If thy Brother have ought againſt thee*, not, if thou have ought againſt thy Brother. And indeed if the Offences and Unreconcileableneſs of another, may put a Bar betwixt me and the Privileges of the Goſpel; it were in the power of an hypocritical and malicious Profeſſor, to make thoſe Bleſſings of none Effect, to whom and when his Luſts prompt him: but this is not to be admitted. Therefore if thou do thy Duty towards another, thou mayeſt chearfully ſit down at the Lord's Table, making no ſcruple for Conſcience-ſake in this Matter.

CHAP. XIV.

The Examination of Obedience.

THe laſt thing whoſe Truth I propoſed to be examined, is Obedience. And whether we conſider its Habit, or particular Acts; there is not any thing pleaded as a Character of ſincerity of Grace, found guilty of more Deceit and Hypocriſy. When *Samuel* had pinched *Saul* with ſo cloſe a Conviction, as was in the bleating of the Sheep, and lowing of the Oxen in his Ears; yet *Saul* ſtands to it, and perſiſts in his not only aſſerting, but alſo glorying in his Obedience. *I have performed the Commandment of the Lord*, 1 Sam. 15. 13. *I have obeyed the Voice of the Lord, and have gone the way*

which the Lord ſent me, verſ. 20. But *Saul*'s Obedience was in *Samuel*'s, or rather the Lord's ſight, the higheſt rank of Diſobedience, no leſs than Rebellion and Stubbornneſs. There was not an Ox or Sheep, whoſe lowing or bleating did not proclaim him a Rebel to the King of Heaven.

True Obedience may be known by its Grounds, Ends, and Properties, all which we ſhall conſider in order, and firſt its Grounds.

The firſt Ground I ſhall Name is, *The Will and Authority of God.* Sincere Obedience hath its Law in God's Soveraignty. What-ever hath its Command, is therefore in the Conſcience of an Obedient Soul a Law not to be objected againſt, much leſs ſuperſeded by all the Cavils of the thing call'd *Reaſoning*. *I am the Lord*, is that which puts Power into his Precepts, and meets with *I am thy Servant* for its Echo. There is not a Sincere obedient Soul, but is herein of *David*'s temper; *Thou haſt commanded us to keep thy Precepts diligently. O that my ways were directed to keep thy Statutes!* Pſal. 119. 4, 5. As true Faith hath the Word of Promiſe for its Foundation, ſo true Obedience the Word of God's Command. And therefore the Apoſtle, 1 *Theſſ.* 4. 3. gives this as an irrefragable tie to their Obedience, *For this is the Will of God, even your Sanctification.* And indeed no Obedience can be called Divine, but what hath an Eye to a Divine Authority as its motive.

Second Ground of Obedience which is Sincere, is *Sincere Faith.* That is true Goſpel-Obedience which flows from the Faith of the Goſpel: a Receiving Chriſt Jeſus the Lord, a taking hold of the Goſpel-Covenant. The Apoſtle makes this its diſtinguiſhing Title, Rom. 16. 26. *The Obedience of Faith.* The Obedience of a Man who rejects Chriſt, is but Reprobate Obedience. As no Obedience

dience that is genuine can be brought forth but by our Union to Christ as our Root, so none will be accepted of God, which doth not relish of that Divine Root. Gold it self, however glistring had no Holiness in it, but what it received from the Altar.

Third Ground is, *The Love of God in Christ.* Though sincere and genuine Obedience must be spontaneous and voluntary, yet the constraints of God's Love to us, and our love to God in Christ, is not only no contradiction to it, but also essential to its Being. Herein consists the filialness of sincere Obedience, that it is not slavish nor mercenary. Love supplies the room of Bonds. 'Tis that which lays on it the Obligation of Necessity, and is Wages also to it self. *Son, go to work to day in my Vineyard,* was enough to the Penitent, though no Wages was propounded, *Mat.* 21. 28. *The Love of Christ constraineth us,* 2 Cor. 5. 14. *Be ye followers of God as dear Children,* Ephes. 5. 1. Some Men yield Obedience meerly for the love of self-credit, and other such-like low and carnal Respects; or at most for fear of Wrath. These are obedient Slaves. But if all these Considerations were laid aside, sincere Obedience would live on the single provision of Love.

Secondly, Sincere Obedience hath for its Ends the Glory of God, Conformity to him, and eternal Happiness in the enjoyment of him. It sets the Crown on the Head of Christ, and desires no greater reward than what God hath annexed to such a frame and deportment. It knows that in aiming at God's Glory, it shall not miss the Mark of its own Happiness; and therefore directs its Obedience to that End, with a delightful security and satisfaction, that the Results and Consequences will be all that can be wished by a Soul made

meet to be a partaker *of the Inheritance of the Saints in Light.* It rejoices in hope of the Glory of God; both in respect of that which redounds from the Creature to him, and from him to the Creature. *I have hoped for thy Salvation, and done thy Commandments,* Psal. 119. 166. *I will behold thy Face in Righteousness. I shall be satisfied when I awake with thy likeness,* Psal. 17. 15. *For to me to live is Christ, and to die is gain,* Phil. 1. 21. These Scriptures abundantly express the Holy Aims of a Holy Obedience, joining those things together which God hath joined, and will never permit to be separated.

Thirdly, The Properties of sincere Obedience are, 1. *Universal* in respect of the *Subject.* The whole Man is subjected to God, Body, Soul, and Spirit. And herein consists its Integrity, which always accompanies Sincerity. 2. In respect of the *Object,* its Heart and Soul is bent to obey all God's Commands. *Then shall I not be ashamed, when I have respect to all thy Commandments,* Psal. 119. 6. לא אבוש: I shall not blush, or be put to shame. Some derive our *English* word *abashed,* from this *Hebrew, Bosh.* Integrity and Uprightness, as it preserves from falling into a damnable, so also from falling into a damned state. Such a frame will stand, and not be confounded in the Judgment. And the *Psalmist* tells us, that an universal respect to God's Commands, renders a Man upright in the sight of God. 3. In respect of Time, 'tis Obedience at all times. *Will the [Hypocrite] delight himself in the Almighty? Will he always call upon God?* Job 27. 10. The Obedience that is sincere, is not a fit, but the constant temper and *Crasis* of the Soul. The whole Life is a walking with God. Its diversions from Obedience are its *Errata,* but its Obedience is the Volume of the Book from the Title-Page to the end. Temporizing Obedience will never prove a Man sincere, nor reach the Eternal Rewards.

Rewards. To leave off to be wise, and do good upon Politick, is to deny that ever we began to be wise, or to do good on sincere Grounds. Princely *David* may speak for all the rest of the sincere Servants of Christ, in *Psal.* 119. 12. *I have inclined my heart to perform thy Statutes always unto the end.*

Secondly, Its Property is to be *ready to obey.* But this must be understood of its more ordinary frame. *Jacob* deferred to build an Altar, and *Jonah* fled as far as he could from God, and a Duty he deemed dangerous and disgraceful. Such leaden-heel'd, and unwilling Obedience, God's sincere Servants (in the main) may sometimes render. But ordinarily their Obedience is expressed in the language of *David* Psal. 119. 60. *I made haste and delayed not to keep thy Commandments.*

Thirdly, It is *free and unconstrained. Thy People shall be a willing People in the day of thy Power.* It is not grudgingly, or of necessity, but from the Heart and Choice. *His Commandments are not grievous,* 1 John 5. 3. It rejoices and sings in the ways of the Lord; as such do who are where and what they most desire. What are Chains to others, are Ornaments to them. What is a Prison to others, is Liberty to them. Sin and withdrawings from God suffocate their Delights; but they live when they stand fast in the Lord.

CHAP. XV.

The Growth and Wants of Grace Examined.

AS there is Grace in Truth, in opposition to meer Pretences and Appearances, so there is Grace in its Degrees and Growth. As in Heaven, so on Earth, the Members of Christ (though all living and true Members) differ from one another.

ther in Glory, as Stars of a greater and leſſer magnitude and luſtre. We read of no leſs than ſeven Stages of growth, by which the Saints are diſtinguiſhed on this ſide that Glory, they ſhall attain unto when tranſplanted out of this Wilderneſs into the Paradiſe of the other World.

1. Their being *formed* Chriſtians, which is by Chriſt's being *formed* in them, *Gal.* 4. 19.
2. Their *Birth*, John. 3. 6. *So is every one that is born of the Spirit.*
3. Their *Infancy*, 1 Pet. 2.2. *As new born Babes.* 1 Cor. 3. 1. *Babes in Chriſt.*
4. Their eſtate of *Child-hood*. *When I was a Child, I ſpake as a Child*, 1 Cor. 13. 11.
5. Their *well-grown Age*. *I write unto you young Men, becauſe ye are ſtrong, &c.* 1 John 2. 13.
6. Their *full grown Age*. *Men in Chriſt*, Epheſ. 4. 13, 14.
7. Their *Old Age*. *I write unto you Fathers*, 1 John 2. 13.

All theſe are the ſeveral Gradations of the New-Creature, yet are not denominated from the time of their ſtanding, but the degree of their proficiency. Many who are born Saints, may ſee, to their ſhame, ſuch who were in Chriſt long after them, to be in the luſtre and degrees of Grace by many degrees before them; yea, become young Men for ſtrength, and Fathers for ſagacity in the things of God; while they (like Loyterers) tarry as far behind as almoſt where they began their Race; and as like Babes in Chriſt ſtill, as very much ignorance and ſpiritual Weakneſs can make them. And although a right unto, and real fitneſs for the Lord's Supper, is not to be denied to the leaſt of all Saints; yet as it concerns all true Believers not to make work for Shame and Repentance (backwardneſs in Grace being our ſin) nor to loſe the fulneſs

neſs of the ſweet and ſtrength of this Feaſt of Fat Things: ſo far it concerns them both to grow, and alſo to know their growth in Grace. And indeed where there is not a growth in Grace under the enjoyment of ſuch means, the fulneſs of the Lord's Table will reproach them of diſorderly and diſtempered Souls, more than their leanneſs can charge a dry inſipid and virtueleſs quality on that mighty Proviſion.

Firſt then, Spiritual Growth is accordingly accompanied with Spiritual Strength. *As is the Man, ſo is his Might.* A well-grown Chriſtian is a ſteady walker with God in a ſtorm, and againſt a crowd of Oppoſers; He is not carried away with every Wind of Doctrine, nor flinches at every fiery Trial, *If thou faint in the day of Adverſity, thy ſtrength is but ſmall,* Prov. 24. 10. Obſerve thy activity in Duty, and thy eaſe and delight therein; and alſo with what ſucceſs thou grapleſt with Temptation, and the Concluſion will be eaſy, how far thy Grace is grown. And this is a much better courſe than making thy gueſs by the diſtinctneſs, or ſublimity of thy Notions of Divine Things; all which the Devil may out-do thee in, and thy Soul may be much more puffed and ſwell'd with Pride under their conſiderations, than edified or built in Grace, which is the Health and Subſtance of Chriſtianity.

Secondly, It may be judged by the Spiritual Appetite, (I call it a Spiritual Appetite, becauſe there may be a very Hot Appetite to ſome Spiritual Things, which yet is but Carnal; yea a Dog-Appetite, from a vitious Heat, and conſuming quality in the Soul.) Thus 'tis with many hard Students, and Sermon-devourers, who are enamoured with elegancy of Stile, ſpeculations only of the Matter, either to pleaſe the Fancy of themſelves, or exchange for Proviſions for the Fleſh, take it in what ſence you will. Of

Of the former of these, the Schoolmen were not of least remarque, whose vitious hunger fell chiefly on the very Bones of Divinity, to the deluding, choaking and starving the Souls of many, if not their own.

But to my purpose, Growth of Grace will increase Hunger, and form a better Appetite; an Appetite to the more solid Food, and to a more profitable Digestion. The sweetness and strength such an one finds by Ordinances, renews the desire of their Enjoyments; yea, maintains an habitual thirst of them. It were well if many Professors were not so far from this Mark of Growth in Grace, as almost, if not altogether a neglect of their Spiritual Food. The new Birth of such is rather to be questioned than their growth. *My Soul thirsteth for God, for the living God; when shall I come and appear before God!*

Thirdly, Growth in Grace is ordinarily visible to others, yea more than to our selves. Its Heat and Life is most within, while its Light and Brightness is most visible without us. It is mostly to our selves like the Seed which grows up we know not how, while to others 'tis matter of apparent Observation. The Voice, the Visage, are the manifest tokens of Growth. *A Man's Wisdom maketh his Face to shine*, Eccles. 8. 1. Every one who believes, is a new Creature, this is the Essential Change; yet Growth makes such a change from Childhood, as leaves scarcely the Person within knowledge. The Complexion and Countenance of a grown Christian for Divine Beauty, a healthful and vigorous Aspect, will evidence it self. *When I was a Child, I spake as a Child, &c.* 1 Cor. 13. 11. But when a Man, he put away childish things; his behaviour in Countenance, Word, and Deed, expressed a greater Spiritual gravity. And certainly, as a carnal light deportment in Word, and Deed, proves a Person

but

but a Babe in Grace; ſo the contexture of a heavenly and well-ordered Diſcourſe and Converſation is no mean evidence of a growth in Grace.

I ſhall now deſcend to give ſome brief Teſtimonies of the increaſe of Faith. A grown Faith is comparatively great, in reſpect of the common ſize of Chriſtians, and the firſt ſize of our own. *O Woman! great is thy Faith*, Matth. 15. *I have not found ſo great Faith no not in Iſrael.* It performs great Obedience; bears with patience and cheerfulneſs great Sufferings: is rich in good Works; carries the Soul as on Eagles Wings to live in Heaven, and to have its feet on the neck of thoſe things which others ſet their Hearts on; gains great victories over ſtrong Lufts and Temptations; believes a promiſe againſt a currant of ſeemingly contradicting Providences; loves an angry God, will neither depart from, nor think hardly of him; though he hide his Face, ye though he frown, chide, and ſmite.

For the examination of our wants, 'tis neceſſary, (when we addreſs to the Lord's Table) that we may direct our ſpecial Faith and Deſires for a ſuitable ſupply. We ſhould herein imitate thoſe who are going to the Market, who carry their fore-thoughts with them of what is wanting in the Family. The Lord's Supper is a great Market, yea, a great Mart, where all that we can want or wiſh is to be had for our Souls, and 'tis pity that ignorance of our Needs ſhould ſend us thence without our neceſſary Proviſion. Say to thy Soul, doſt thou not want Faith, Love, Senſe of Pardoning Mercy, ſtrength againſt Sin, a mortified Heart, quickning Grace? &c. Be not put off with a dumb ſilence, or a ſenſeleſs unconcernedneſs. Suffer not thy ſelf to reſt till thy Heart hath received thoſe deep impreſſions of thy ſpecial Wants, as may direct thy Faith to their ſupply; and put forth its ſtrength in wreſtling

with

with thy Lord, who delights to be ſo overcome, and made a Prey of. Our Lord Jeſus invites us to a happy freedom, and encourages us to a reverend boldneſs at this Feaſt. There is not a Diſh, a Dainty, for neceſſity or delight, with which his Table is furniſhed; from partaking of which he prohibits, or diſcountenances any of his Children. His Language then is, *Eat, O Friends, yea drink abundantly O Beloved. Buy of me Gold*, &c. And all the price on your part, is but a begging willing Faith. *Wilt thou be made whole?* John 5. 6. And as not well pleaſed with general Requeſts, provokes thee to be particular. *What wilt thou that I ſhould do unto thee?* John 5.41.

And indeed 'tis a ſenſe of particular Wants, which ordinarily meets with an Anſwer of Grace. General Requeſts imply Self-fulneſs, Ignorance, Unbelief, and Heartleſſneſs. Such a frame will provoke Chriſt to ſend thee away empty. *Be it unto thee even as thou wilt*, will be no great Riches to ſuch a Soul. Therefore as ever thou wouldſt have good ſpeed in this great Work, get thine Errands to Chriſt ready; let not this higheſt Act of Religion be without its propoſed Ends which would write folly on the moſt inconſiderable undertaking.

CHAP. XVI.

Habitual Graces to be quickned as Preparative to Receiving.

THat which St. *Paul* adviſes, 2 *Tim.* 1. 6. *Stir up the Gift* (or Grace) *that is in thee*, is of ſpecial uſe before we enter on this great Action. Here eſpecially all our Graces ſhould be in a flame, which they will not eaſily ariſe to, after all the damps our Hearts have taken in our converſe with Earth and Sin. And therefore the Bellows muſt to work, before

before we have this uſe of our utmoſt fervor. A Faith half a ſleep, a Love luke-warm, and a Repentance crude and indigeſted, will make but ſmall Earnings and Improvements at the Lord's Table. He that will feed hungrily, and digeſt well, muſt ſtir up natural heat before ſet Meals. O an Heart warmed with the kindly heat of active Graces, will ſweetly prepare the Soul to hunger, reliſh, and thrive on theſe Spiritual Dainties.

Queſt. *But how ſhould a Man thus quicken his Faith and other Graces?*

Anſ. Take ſome one or more of the Promiſes, and ſet thy Faith on work on them. *Come, for all things are ready.* Add to this, *Him that comes to me, I will in no wiſe caſt out.* Add to the Meditation on Promiſes ſome Scripture-Inſtances ſuitable to thoſe Promiſes. The Lame, the Blind, the Lepers came to Chriſt, and he did not caſt them off; they found the beſt welcome, even all, and more than they came for. Apply theſe to thy own Soul thus, I never find Chriſt diſpleaſed with any that came to him for Mercy, for Body or for Soul; although I find him complaining of thoſe that would not come to him *that they might have Life*, John 5. 40. My Conſcience diſcourages me, my Unbelief fetters me, my Sins teſtify to my Face, that I am unworthy of the leaſt of the Lord's Mercies. But what then? Shall I ſtay while Conſcience ſpeaks more friendly? That will never be till it turn Flatterer, or be ſprinkled with the Blood of Chriſt. Shall I ſtay till I find no clogs of unbelief? Then take the fooliſh courſe of keeping a diſtance from the Root and Life of Faith, without whom, and his influence, Faith will faint and fail altogether. Shall I ſtay while I am ſinleſs? That will be never; or if it ſhould come to paſs, I were then out of Chriſt's Commiſſion who came to ſave *Sinners*; not the *Righteous*. Well, I know nothing by my ſelf ſo bad, but others as bad have been welcome

come to Christ; and therefore if I have been a Prodigal, and what not? My Heart being willing to enter into the Lord's Family and Service, I will go as the Prodigal, and hope for some Fragments (at least) of his kind entertainment.

If that Parable of the Prodigal was by Christ intended as a Glass for poor Sinners, wherein to behold the tender Heart, melting Bowels, cordial Smiles, and blessed Entertainment from God of a returning Sinner: I will cast my Eye thereon to spy out somewhat for my encouragment. But the first glance amazes me. How do I behold a throng of Testimonies, that the Father out-does the Prodigal Son, in all his motions toward mutual Reconciliation, and the most amicable Embraces?

I see that the Father first sets Eye on the coming Prodigal. O what comfort here! No sooner doth a Man look towards God, but God looks after him, and directs his Eye towards him, and finds him out. *His Father saw him*, Luke 15. 20. yea he *saw him a great way off*. It had been singular mercy to have expressed any Tokens of kindness, when the Prodigal drew very near. More than this, I see his Father *had compassion on him*. Surely God is ready to forgive, is full of Bowels. I see farther that it was great and powerful Compassion, for he ran. He seemed not to have patience till his prodigal Son came at him; nor would the transporting Joys which had captivated him, suffer him so much as to keep state in his Motions to his returning Son. O how is God overcome with Love, when his poor Creatures have so far overcome their Lusts, as to be in motion Godward! O that when Sinners come to God, God should run, Mercy should run to meet them! The pinched starved Sinner arises and comes, but God who needs neither Men, Angels, nor Heaven, (being a Heaven to himself) he runs. Why then,

O my

O my Soul, ſhouldſt thou be ſlow and lag in going to God?

But what greeting do I behold, when a wronged neglected God meets with an unjuſt Apoſtate Rebel fooliſh Sinner returning? No Upbraidings, no Frowns, no Wrath, nor Spurnings at his ſinful Miſery. O no! *He falls on his Neck*, not to beat him down with Blows and Wounds, but to comfort him with kind Embraces. He regards not all that Guilt, Meanneſs, and ſtink of the Luſts he had ſerved; the beginnings of Repentance had won his Heart, and its fragrancy out-ſcented all his ſinful vileneſs. O the ſtupendous and aſtoniſhing goodneſs of God! If he embraces him while he is in theſe loathſome Rags, ſmells of the Swine and Swill, Luſts and Vanity; what endearedneſs will there be when his Raiment ſhall be changed, and he ſhall look like one of the Sons of the moſt High?

But this Viſion of God-like Mercy is not yet at an end. *And he kiſſed him.* Is this the manner of Men, O Lord? Hath the great God his Peer on Earth for condeſcending Love? What could be expected, but for the Prodigal to be kill'd, or at leaſt kickt out of Doors? But to be kiſſed by God without more ado, let ſilence with amazements take the room of the higheſt Phraſes, too empty, too low, to attempt or offer at expreſſing this Love. *Eſau* fell on his Brother *Jacob*'s Neck, but they were not far from Equals in Nature, and *Jacob* was his better in Grace. What was that to the Bowels of God? 'Tis obſervable, that over the *Hebrew* word for *kiſſed*, Gen 33. 4. there are three extraordinary pricks or pointings, to render it very notable. What remarques then will the kiſſes of God bear, of ſuch a Father to ſuch a Son? And now, O my Soul, if thou wert ſure that all this good ſhould be unto thee, wouldſt not thou think it worth thy going

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to thy Father's House, shaking off thy Unbelief and all thy miseries together?

It may be you will say, This was first Repentance, Faith, or Conversion. What is all this to renewing Repentance and exciting Graces for the Lord's Supper? I Answer, That Converting Work, Faith, and Repentance, dwells not within the confines of a single Day, Month, or Year; but takes possession of the whole Life of an upright Soul. And though we (as if Divine Love, and its comfortable Effects, perished in the using) cool to those Blessings, which sometimes have been as a holy Fire in our Bosoms: God is no such Changeling; Repentance, Faith, and all Grace in their renewed Acts, shall find themselves well aspected, and kindly entertained by him. And if we consider how apt we are to gather Soil and Pollutions, and to lose the vivacity of our Graces in the crowd and throng of worldly Concerns; we shall find that as the Priests washed their Hands, and their Feet, at every fresh entrance into the Tabernacle, *Exod.* 40. 31, 32. so we had need be washing and trimming our Hearts, especially every time we approach this Holy of Holies (as I may say) the Lord's Supper, the Heavenly Feast, the Divine Cheer and Communion.

CHAP. XVII.

Of exciting earnest Desires after Christ, and expectation of his Benefits.

IF Christ so vehemently longed for the Passover, (the Type and immediate Forerunner of his own Passion) in behalf of others, as is expressed *Luke* 22. 15. *With desire have I desired to eat this Passover with you.* How then should we long for that Feast, wherein

wherein a Crucified Jesus is conveyed to our Souls, in that Life and Peace which his Death and Sorrows purchased? Well may they be deemed unworthy of that Soul-cheering Wine and blessed Morsel, whose Deserts reach not so far as sincere and fervent desires. Thirsting after Christ hath the promise of his Enjoyment; the Milk and Wine above price is to be had with this; and without which, all the Kingdoms of the World are a value that will be contemned. And as the Promise is made to Thirsting, so without it the Cheer would be without taste. *To the hungry every bitter thing is sweet*: but without hungring, Christ himself the Fountain and Epitome of all good and sweetness would be unsavoury. Our hunger, as it is all our worthiness, so 'tis the greatest part of our preparedness. *For he satisfieth the longing Soul, and fills the hungry with goodness*, Psal. 107. 9. *I will pour Water upon him that is thirsty, and Floods upon the dry ground*, Isa. 44. 3. A Soul drawn forth after God and Christ, will find the Heart and Hand of God enlarged to it. *Open thy Mouth wide, and I will fill it*, Psal. 81. 10. An enlarged Heart shall meet with an enlarged Hand.

Want of hungring and thirsting after Christ, renders us not only empty, but also stopt Vessels; which if they were thrown into the Ocean it self, would be never the fuller. Christ will do that for us which he commanded at the Wedding, *Fill the Water pots* (with Wine) *up to the brim.* A Hungerless Soul hath no capacity for Christ; and according to our hunger will be our filling. O how sad to go empty away from such Cheer and Treasures, and all from our listless indisposed Hearts; and thereby give Christ occasion to send this Complaint after us, *Ye are not straitned in me, but in your own Bowels.* Yet let me warn you not to take up with

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the Sluggard's desire, meer idle Wishes; *For the Soul of the Sluggard desireth, and hath not*, Prov. 13. 4. yea, which is worse, *The desire of the Sloathful killeth him*, Prov. 21. 25. To none is there greater danger, than to those who lean the weight of their Souls on idle hungrings. Compassion it self will suffer such to perish.

Quest. *How should a Man get his Heart enlarged after Christ?*

I Answer, First get a sense of his Worth and thine own Wants. The Prodigal when pinched, will have a mind homeward, being sensible of his own Wants, and the fulness of his Father's House.

Secondly, Labour in private to stir up Appetite. Enlarge thy Heart by Prayer; one Duty will prepare for another. The same God that fills thy Heart must open it. Customary Formality undoes us. 'Tis our Duty to labour for the Meat that perishes not. But if we do not by Spiritual Endeavours get up our Soul-appetites, the Meat of Eternal Life will be but perishing Food to us.

But alas! What mistakes are Men under, who are yet so desirous of the Sacrament, that he which shall deny it them, though on grounds of apparent Ignorance or prophaneness, shall be starved out of his Faithfulness, reproached out of his Duty and shut out or banished from his Ministry, if they had their Will? These Men seem burning hot in their desires of this Ordinance. But alas! 'Tis too ordinary that this Fire is not kindled from Heaven, but from a worse cause. Custom, reputation for Christians, superstitious respect to the meer formality of the Ordinance, are the best Trinity they adore in it. And it were somewhat better, if their Zeal arose not from a worse cause than all these, even a desire of securing their ungrounded Peace, while their Hearts and Lives are woful Enemies to God, and the Power of Godliness. But

But if we would know whether our hungring and thirſtirg after this Ordinance be right, let us lay our Hearts to theſe following Tokens.

Firſt, A true hungring, &c. is carried after Chriſt as its Object, that the Soul might enjoy Fellowſhip and Communion with him, and thoſe needful and Soul-bleſſing Benefits that he purchaſed for Believers.

Secondly, It flows from a ſenſe of Self-emptineſs, and of Chriſt's fulneſs; or from a remembrance of former ſtrength and ſweetneſs, which we have found from Chriſt in this Ordinance.

Thirdly, It is attended with a Holy kind of Impatience till it enjoy the Ordinance, and Chriſt in it. True deſires in caſe of delays are turned into Longings. My Soul thirſteth for God, when ſhall I come, &c.

Fourthly, Nothing can quiet the Heart, or ſatisfie it without Chriſt and the Bleſſings which are in and from him; no more than Gold or any thing elſe however valued, can ſatisfie the natural hunger and thirſt.

Fifthly, Great delight and contentment in feeding on Chriſt. *I ſat under his ſhadow with great delight, and his Fruit was ſweet to my taſte.*

I ſhall here ſubjoin the ſtrong grounds, on which a Soul may hunger after, and expect great things in this ſolemn Feaſt. When *Peter* and *John* went up to the Temple, they ſaid to the Cripple, *Look on us.* They being Perſons of eminent Worth and Power, it rationally drew forth the expectations of the poor Wretch, who in the iſſue found their Bounty beyond his Thoughts. How much more may we ground great Expectations from Chriſt, who not only commands us to look on him, have him in our remembrance, but gives us his Body and Blood, for not only our Eyes, but our Souls to

feed

feed on: bids us take him as a Crucified Saviour, and live on the proviſion of thoſe unſearchable Riches that are in him as our own. *Job* cleared himſelf (as from a great Crime) of cauſing the Eyes of the Widow to fail, *Job* 31. 16. As that which not only was Uncharitableneſs, but alſo a ſtrong ſavour of Oppreſſion. And can we think that an all-ſufficient and compaſſionate Jeſus, will be herein guilty? Can we imagine that he ſhould raiſe our Expectations, and kindle our Hungrings, only to torment us with their Diſappointment? It cannot be, 'tis inconſiſtent with the ſubſtance and ſeries of his Deſign; yea, with his very Nature. Chriſt will mock none but thoſe, whoſe pride and folly ſpurns his bounty, and prefers Sin and Vanity before him as their Deity and Dependance: and that for refuſing his faithful Tenders, and truſting to their own Deluſions.

CHAP. XVII.

God to be ſought by Prayer in a ſpecial manner before Receiving, and ſome Objections anſwered.

THis is the laſt thing I ſhall treat of by way of preparation. No Buſineſs (eſpecially of Concernment) ſhould be undertaken without Prayer. And indeed all Preparation without this, to ſecure their efficacy, may juſtly be blaſted. *The Preparations of the Heart in Man, and the Anſwer of the Tongue is from the Lord*, Prov. 16. 1. When all our part is done, if God do not his, there will be nothing done to purpoſe. 'Tis he muſt crown with the Bleſſing. All will be barren if he ſay not, *be fruitful*

Secondly,

Secondly, Prayer ſanctifies every Mercy, every Ordinance. *All things are ſanctified by the Word and Prayer*; 1 Tim. 4. The Word inſtructs us what we ſhould do and uſe, and how; but without Prayer, the moſt exact frame of our Actions otherwiſe, will be but lame and unſerviceable.

Thirdly, The Bleſſings of the Ordinance coming in upon faithful Prayer, add a ſweetneſs to them. Upon theſe Conſiderations therefore let us be ſtirred up to this Duty in our Families and Cloſets, as well as with the Miniſter in the Celebration of the Ordinance: yea, if need be, to accompany it with Religious Faſting; for the caſting out thoſe Devils, which other means without it, may prove too ſhort of. The neglect of this ('tis to be feared) hath made the Feaſt of the Lord's Supper barren of that joy and ſtrength to many, which otherwiſe it might have afforded.

But after all that I have ſaid, and (it may be) you have done with all your might according to theſe Rules, you find your Hearts ſtill unprepared and out of frame, dull, poor, unbelieving, dead, wandring, and full of Faults, nothing almoſt as it ſhould be, you will inquire what you ſhall do, how you ſhall be ſatisfied in ſuch a caſe.

I anſwer, firſt, It may be ſome ſatisfaction to thee, that thy want of diligence hath not bin the cauſe of the diſorder thou complaineſt of: and more than that, thou haſt a precious proof herein of thy uprightneſs and integrity, which may be eſteemed a great reward of all the toil thou haſt taken to get thy Heart in a better poſture. And although it would have bin more comfortable to thy ſelf at preſent to have felt the Fire of holy Affections kindling into a clear flame, while thou art blowing the Coals; yet thy Sincerity may meet with a gale from the Spirit of God, either on the brink of the Ordinance,

or whiles thou art ſighing over thy deadneſs in the midſt of it; as may be time enough to make thee a plentiful harveſt, and give thee a greater advantage to know the freeneſs of the Grace of God, to be diſpenſed when he pleaſes, as *the Wind blows where it liſteth.* Yea, hereby the unexpected breathings of the powerful Spirit on thy Heart, may be not only more ſweet, but captivating thee into an admiration and holy ecſtaſy of delight, with the Spouſe, *Cant.* 6. 12. *Or ever I was aware, my Soul made me like the Chariots of* Amminadib.

Sudden and unexpected good is moſtly moſt affecting; *As the ſhadow of a great Rock in a weary Land* is exceeding welcome. And who knows but God may, by hiding himſelf from thee, (while you are moſt buſied to find his quickning Preſence) break a great ſnare, and deliver thee from a temptation thou wert not well aware of? We are eaſily allured to ſacrifice to our Nets, and glory in the Work of our own hands: to brag of our Duties and Endeavours, as if they had gotten us all theſe things; whereas, we are not only, when we have done our all, unprofitable to God, but alſo impotent in profiting our ſelves. 'Tis a crowning Mercy for God to hide pride from Man, kill the pride of Duty, and put us upon giving him the All of the Glory of our Spiritual Succeſſes.

Secondly, Take heed that thou beareſt not falſe Witneſs againſt thy ſelf; a crime ſo much the greater as 'tis againſt nature: Yea, ſhall I ſay, Take heed thou doſt not herein bear falſe Witneſs againſt God, by denying the Grace he hath really afforded thee. Let us not in our Zeal of hatred to our ſinful Diſtempers, bury any ſparks of God's Grace together with them in their juſt ruines. 'Tis the frequent fault of pious Perſons (I had almoſt ſaid a pious ſin) to deny God's Goodneſs, with the acknow-

acknowledgment of their own badneſs: as if denying God and our ſelves in this reſpect, were but the ſame thing. 'Tis hard for ſuch trembling Hands to hold the Scales even. Humility it ſelf will ſometimes play the Tyrant, though it turn the ſtroke always againſt its own Breaſt and Bowels. Self-judging where it ſins by extremity is commonly a good token of Grace and Sincerity. *Paul* did in nothing more expreſs the greatneſs of his Sanctity, than in judging himſelf *leſs than the leaſt of all Saints*, and the chiefeſt of Sinners, though in both there (at leaſt) ſeems an exceſs.

Object. 2. But if when we have done our Duty, we are unprofitable Servants; what can I expect, who have not herein done my Duty? I am conſcious to my ſelf of many neglects and ſhortneſs, in doing what was within my reach.

Anſw. Firſt, The profitableneſs meant by that Text you allude unto, is never to be aim'd at by us, nor ever was within the Power of Men or Angels. *If thou be Righteous, what giveſt thou him? Or what receiveth he of thine hand?* Job 35. 7. There can be no addition to abſolute perfection. And moreover, we return him nothing but what we firſt received from him; ſo that if we take it in the largeſt ſence, we muſt ſay as the Kingly Prophet, *Of thine own have we given unto thee.*

But ſecondly, Though thy Preparations are ſhort, not only of what they ſhould, and thou wouldſt have them be, but alſo of what they might have been, had thy Faithfulneſs anſwered thy Opportunities: This, though it be ground of Repentance, is no bar to thy Communion, nor makes thy hopes of the Benefits deſperate. Failings of this kind have their atonement and expiation in the Blood of the Covenant, as well as any other. If we ſhould make the unſpottedneſs and perfection

of any part of our Duty, the neceſſary ground of our acceptance with God, we ſhould not only hereby uſurp upon the peculiar efficacy of Jeſus our Mediator, but alſo in all our addreſſes to God, lay a ſtumbling-block in the way of our Faith and Comforts. Therefore look chiefly to thy Sincerity, to thy Faithfullneſs in the main. If thou art heartily willing to be the Lord's, and aimeſt (in thy deſires of Communion) that he may have thee more intirely his; Let not thy weakneſs and failings diſcourage thy Faith, the leaſt ſparks of which thy Lord will cheriſh, and to that end hath appointed this Ordinance.

Thirdly, Although after all thy ſtruglings to unfetter thy Heart from theſe hopeleſs Diſcouragements, thou find it yet in the ſame uncomfortable poſture, let the Command of Chriſt, and ſenſe of thy Duty, prevail with thee to attend the Ordinance. There is more than meerly our Comfort deſigned by God, and ſhould be ſo by us in this Ordinance, *ſcil.* a ſanctifying the Soveraignty and Lordſhip of Chriſt over us, by Obedience; an honouring a Crucified Jeſus, by atteſting to his Worthineſs, and the glorious ends and efficacies of his death (in theſe reſpects ſhewing it forth); a profeſſion of our adherence to him, and not being aſhamed of him with reſpect to his Crucified poſture, which was to the *Jews* a ſtumbling-block, and to the *Greeks* fooliſhneſs; with many other ends not to be now expreſſed. It will become thee, not to be ſo ſelfiſh as to mind only thine own things, and not the things which are Jeſus Chriſt's. This would ſavour too much of a mercenary Spirit; whereas to be doing our Duty for Chriſt's ſake, when we have ſmall or no hope of comfort therein to our ſelves, is a mark of a holy Hero, one of the Lord's Worthies; and will in due time meet with a re-

a return from him, which will evidence that he highly values ſuch a frame of Soul.

Fourthly, Though thou fear and tremble to come to the Ordinance in thy Fears, yet come. Thy Fears probably have no other ground than thy falſe ſuſpicions, when thy languid hope hath the Authority of Chriſt for its ſtrength and Warrant. Fears are uncomfortable, preſumption is too often damnable. A broken Heart, a trembling and a contrite Spirit, are directly under the warm Beams of the Promiſe. *I dwell with him who is of a contrite Spirit, and trembles at my Word.* When thou comeſt in fears (ariſing not from a diſtruſt of God's, but thine own unfaithfulneſs) he is moſt likely to ſay to thee, as to the Woman, *Mark* 5. 33. who came to Chriſt in the ſame poſture of *fear and trembling*, *Go thy way in Peace.*

CHAP. XIX.

Of Meditation in the Action of the Sacrament.

I Shall now ſpeak of the Frame and Deportment, which becomes us in the Communion; and wherein we may find its variety of Bleſſings. The firſt I ſhall conſider is the Meditating Poſture, its Neceſſity and Utility.

Meditation on Holy Things, as it rifles into all within its reach, to find out ſuch Objects which are moſt ſuitable to fix it ſelf upon; ſo having found them, it dwells on them for farther diſcovery and improvement; not only piercing more and more into their ſecret Veins, but alſo impreſſing the things brought to light upon the Affections; endeavouring ſuch a Union to the Objects, as is no

leſs than a transforming the Subject ſo imployed into their likeneſs, according to the import of 2 *Cor.* 3. 18. *But we all with open Face, beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image,* &c.

What is preſented to us in the Lord's Supper, is no leſs than all the glorious Myſteries of the Goſpel in a Scheme, or rather in their Root and Fountain-head; and therefore calls for the moſt ſerious and intelligent Meditation, to infer the excellent admonitions ſo lively and in ſo ſmall a Map couched, and to call forth the ſeveral Graces ſuitable thereunto in a due exerciſe. And as there is no Ordinance which doth more forcibly ſtir the holy Affections of the meaneſt Babe in Chriſt, ſo there is none doth more exerciſe the moſt profound reach of the moſt grown and learned in Chriſt's School. Its out-ſide is like the Wood of the Vine, of all others the moſt deſpicable, yet containeth in it a virtue bringing forth the moſt excellent Fruit, the Wine which (as ſaith *Fotham*'s Parable) chears both God and Man. And although God (to whom all things are always naked and bare) needs no meditation, yet we need it to preſs out this Vintage, and warm our Souls with the Spirits of this Ordinance. *While I was muſing* (ſaith the Pſalmiſt) *the Fire burned*, Pſal. 39. 3. there is ſomewhat more to be done in this holy Action, than a meer looking on; an idle Spectator will prove but an ignorant and glainleſs Receiver. *Chriſt's offering up himſelf before us, calling for our offering up our ſelves to God through him; and our Compliance with his Call*, is a Theme capable of (I was going to ſay) infinite Enlargements; all which muſt be wrought out, and as it were, wire-drawn through holy Meditation.

The Work of the corporal Eye and Ear, is but ſmall to that of the Faculties of the Soul. The ſight

ſight of Bread and Wine broken and poured fourth, with the words of Inſtitution, *This is my Body broken for you; this is the Cup of the New-Teſtament in my Blood which is ſhed for you, and for the remiſſion of all your ſins*: Though they ſet forth lively a Crucified Chriſt, yet when theſe few things are ſeen and heard, their Improvement calls for all that is within us to be put on their higheſt and utmoſt Exerciſe. *Meditation* (ſaith Auſtin) *verily feeds our underſtanding, underſtanding our affections, and our affection raiſes our devotion.* Lib. 3. de Spir. & Anim. *My Meditation of him ſhall be ſweet*, Pſal 104. 33. And why ſo? But becauſe by Meditation he taſted the ſweet of that Divine Object. Are we to reflect powerfully on the Love of God and Chriſt, our own ſinfulneſs, (the occaſion of this expreſſion of that Love)? it muſt be done by Meditation. Would we draw forth the precious Promiſes, and Covenant of Pardon, favour of God, Glory to come? It muſt be by Meditation. Should we get bruiſed, broken, bleeding hearts, offered up to God from a holy Sympathy with our bleeding Saviour, but more from the ſenſe of thoſe Spots and guilt we had contracted on our Souls by Sin, which nothing below this Blood, this Offering would do away? it muſt be by Meditation. Would we call up every Grace, as a Spikenard giveth forth their ſmell for the delightful entertainment of our Lord? It muſt be by Meditation. It was no impertinent Admonition which *Moſes* gave to the People, when he took the Blood of the Peace Offering, *and ſprinkled it on the People, and ſaid, Behold the Blood of the Covenant.* Yet we may ſuppoſe he intended the Soul's beholding its Meaning and Ends by Meditation, as the main end of faſtning the Eyes of their Bodies on that Object. And 'tis certain, that although the Duties of this Ordinance are not done, nor its Be-

nefits obtained by the meer efficacy of Thinking and Ratiocination, ſo neither are they affected by or on us as by a Charm; but God and our Redeemer will accompany with a Bleſſing our Induſtry in the holy improvement of our natural Faculties, directed by his Command, and moved by his gracious Promiſe.

CHAP. XX.

Of the Exerciſe of Faith, Repentance, Humility, Hope, Love, and Joy in the Communion.

AS in this Holy and Myſtical Ordinance, are expreſſed the ſtupendous Ways of God, in conveying his matchleſs Love to Sinners, and the glorious Fruits and Privileges of the Saints the Effects of it: ſo it calls for the utmoſt exerciſe of every Grace, under the ſenſe of what is herein exhibited. God doth in this Feaſt produce the beſt Fare that Heaven and Earth affords, for the entertainment of his Children; and he expects we ſhould not come to him in this addreſs empty-handed. Now is the time to bring forth all thoſe pleaſant Fruits, which we have laid up in ſtore for our beloved Jeſus; and to have our Hearts in that dreſs, as may render our Communion moſt acceptable to our Bridegroom, our Redeemer and Lord; *While the King ſitteth at his Table, my Spikenard ſendeth forth the ſmell thereof*, Cant. 1. 12. The Communion (according to the import of the word) is a mutual participation of, and delight in the Perſon and Graces of Chriſt, and his eſpouſed ones; the enjoyments of both in their ſuitable Exerciſe and Improvement, are the Furniture of this Table. I

ſhall

ſhall briefly touch on the exerciſe of the ſeveral Graces in their order, expreſſed in the Contents of this Chapter.

In this Exerciſe, Faith muſt be the Leader, or (ſhall I ſay alſo) the Companion, the Strength, the Soul of all the reſt. Without the exercile of which, all the reſt will be but as in a dead ſleep. As we act Faith on Chriſt, ſo will our Repentance, Love, Joy, *&c.* gird up their Loins, and put forth their Strength in this Service. Therefore call on your Faith, as *Deborah* on her ſelf, Judges 5. 12. *Awake, awake my Faith: awake, awake, utter a Song:* Lift up thy ſelf to behold, to be affected with, and ſhew forth the Praiſes of a Crucified Redeemer. Feed on the Fat, and eat the ſweet of this Peace-Offering, this Feaſt of Love. Drink deep of this Fountain of Life, this Well of Salvation, till it become in thy own Soul a Well ſpringing up unto Spiritual and Eternal Life, brim full, and running over.

And firſt of all, Let Faith look on Chriſt as the Gift of the Father, that God the Father may not be left out of thy Creed, and reſpect in thy Exerciſe on ſo glorious a Subject, but may be a ſharer in thy Love, Praiſes and Admiration. It was he who ſent Chriſt, anointed and ſealed him for this bleſſed Work of our Redemption: It was he that gave his only Son to be an *Iſaac* to us, a Child of Laughter, by taking the ſowre away into his own Soul, that had put unpleaſantneſs into all our Mercies, and Death at the bottom of our Cup. Let us fix the Eye of Faith on the Father as the Giver, the giver up of this great Gift for a Sin-Offering, and therein for a Peace-Offering. Jeſus Chriſt as God, is the begotten of the Father, as Man the Work of the Father his Creature; as in the Office of Redeemer, the Servant of the Father; as effecting

Redemption, the Salvation of the *Father.*

Secondly, Let Faith on this Conſideration look on the Father as reconciled; Chriſt being a Propitiation of his own providing, a Meſſenger and Performer of the Covenant of his own making; and on whom he laid the Iniquities of us all; yea, ſuch a Propitiation that not only bare Teſtimony of himſelf, when giving up the Ghoſt, that his Work that his Father gave him to do was finiſhed; but which alſo the Father's Teſtimony, by raiſing him from the dead, delivering him out of that laſt Bond, and exalting him to that Glory and Crown propoſed as the Reward from the Father for finiſhing our Redemption; that herein ſignifying that he is well-pleaſed with Chriſt, and in him with all thoſe that are intereſted in his Death.

Thirdly, Faith ſhould from hence infer, not only Pardon, Juſtification, Sanctification, and Eternal Glory and Happineſs, to be the portion of every Believer in due time, which God hath preciſely and expreſly promiſed in his Word; but ſhould alſo conclude the readineſs of the Father, to ſhew all manner of kindneſs to Believing Sinners, ſeeing his Love was ſo great to them, as not to with-hold from *them* his only Son. This was the wiſe Improvement the Apoſtle's Faith made of this Gift of God, *Rom* 8. 32. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all things?* This Act of Faith would cure many a carnal perplexing care.

Fourthly, Let Faith be acted on a Crucified Chriſt, repreſented by the Bread broken, and the Wine poured forth; and that to confirm the Father's Love to be of that degree to us, as is ſufficient to overcome all Difficulties; and that all the good of the Covenant is purchaſed by Chriſt at the hand of Juſtice it ſelf, as well as of Mercy; a Crucified Chriſt

Christ being the full price of our Ransom from all Sin's Entanglements. *That he might be just, and the Justifier of him that believeth in Jesus*, Rom 3. 26. And when Objections shall arise, either from the infinite Nature of God offended, or the many ways aggravated Offences thou art guilty of, let thy Faith in this tragical Act of the Lord Jesus, draw forth Proofs of the reasonableness of God's Satisfaction in this Offering, and his being pleased with thee in particular, to whom he hath given this pledge of his Favour, and Proof of his Reconciliation. Certainly there is enough in a Crucified Christ, to render Faith guided by the Promise to the higheft pitch, to be a reasonable Faith.

Fifthly, Let Faith behold in this Spectacle, the All-sufficiency and Omnipotency of Christ; His All-sufficiency, as being God-Man, made by the Father an Offering for Sin, and thereby all the Treasures of both Natures united into one Person laid up in him, to be laid out on us; his Omnipotency in mastering Satan, the Wrath of Men, the Fears and Pains of Nature, yea, the fierce Displeasure of the Almighty, and the Bonds of a violent Death; by which he could not be holden, when once the Divine Omnipotency stirred up it self to shake off those Fetters from his Humane Body. What cannot such a Champion do in us, and for us, who hath triumphed over all these, and led Captivity captive?

Sixthly, Faith should here feast the Soul with all those Divine Perfections of Christ, which render him a Beauty surpassing all created Beings; and especially that perfect love to us, that moved him to fullfil all Righteousness Active and Passive for us; not neglecting those Graces of Faith, Patience, Humility, Self-denial, which had a fiery and bloody Trial; all which together render his Complexion par-

pure Red and White, complicated of a ſinleſs, guiltleſs, and matchleſs Paſſion; Innocency and ſufferings meeting together in him in their perfection.

Seventhly, Let Faith conſider this Ordinance as inſtituted and bleſſed by Chriſt, for the conveyance of the Wiſdom, Love, Power, and the unſearchable Riches treaſured up in him to the Souls of his Believing Ones, for their ſtrength, comfort, and aſſurance; for the carrying them on chearfully and ſtedfaſtly, in the ways of Grace, to their everlaſting Reſt. 'Tis Chriſt's Inſtitution and Bleſſing that puts a power into an Ordinance as mighty and effectual as he pleaſes; and he is engaged not to leave his own Appointments without the concourſe of his effectual preſence, where great unbelief and provocations tempt him not to turn the Cock, and ſeal up the Fountain from ſending forth its uſual Living-Waters. *When Chriſt was preaching, the Power of the Lord was preſent to heal them*, Luke 5. 17. God could have given the Holy Ghoſt to *Paul* without the Miniſtry of *Ananias*, but that being God's way, it muſt be brought about thereby. *In all places where I record my Name, I will come to thee and bleſs thee*, Exod. 20. 24. Chriſt's Inſtitution and Bleſſing will make the hard *Rock to pour forth Oil.* The Power of God is ſo Almighty, as thereby to ſubdue all things to himſelf, and make any means effectual to what ends he pleaſes.

Laſtly, and above all, Let thy Faith be imployed in receiving Chriſt; for that is the condition, without which all other Acts of Faith are unfruitful *To as many as receive them*, &c. *John* 1. 12. What are we the better for believing all this good to be in a Crucified Chriſt, and alſo promiſed by God, unleſs we receive it? 'Tis receiving that enriches us. We ſhould receive him in the Promiſe as tendred by the Word, but here (ſomewhat more ſignificantly)

ſignificantly) we ſhould take him as a Pledge and Earneſt. And we muſt take heed that we receive Chriſt in the firſt place as God the Father hath tendred him, a Prince and a Saviour; and with him the Benefits that redound through him to Believers. He that is all for the Benefits, and nothing for the Perſon and Dominion of Chriſt, loſes all.

To encourage our Faith to theſe Actings, let the following Conſiderations poſſeſs our Thoughts.

Firſt, That Chriſt hath all his fulneſs for the enriching of his Members: his abundance is in order to his overflowing; his full fulneſs, to his filling fulneſs; *And of his fulneſs have we all received*, &c. John 1. 16. *The fulneſs of him that fills all in all*, Epheſ. 1. 13.

Secondly, That the Sacrament is deſigned by Chriſt to encourage and actuate Faith. And indeed though God's Power be always preſent with the Inſtitution, it will not work to our benefit, if Faith be abſent or altogether idle. What boots it if the Well be nigh and plentiful, if we have no Pitcher to let down and draw? *He made him to ſuck Honey out of the Rock, and Oil out of the flinty Rock.* Thus (alluding) if we would have the Honey out of the Rock, Chriſt Faith muſt ſuck it. We muſt wring out the Waters of a full Cup.

Conſider farther that in this Action Believers do as really receive Chriſt into their Souls, as they receive the Bread and Wine into their Bodies. Faith lifting up the everlaſting Doors, the King of Glory comes in. Faith receiving Sacramental Tenders, calls Chriſt, and all that is his, the Soul's Propriety; his Death, Reſurrection, Life, yea, Heaven purchaſed by him: and this is indeed the Communion of the Blood of Chriſt. Chriſt in the Sacrament preſents himſelf to us, and bids us (as *Thomas*) put the hands of Faith into his Wounds,

and

and thereby be confirmed. The Blood of Christ (in this Ordinance to be applyed) is a sanctifying Blood. *Heb.* 13. 12. makes us to be consecrated and separated to God; a mortifying Blood to Sin and Lust, *Rom.* 2. 3. A softning Blood, that turns a Heart of Adamant into a Heart of Flesh, tender and sensible of Spiritual Good and Evil, *Zech.* 12. 10. A quickning Blood, that hath Life and Strength in it, the Life-Blood of Christ is Life and Strength to a Believer. *Heb.* 13, 20, 21. Justifying Blood, that renders Believers just in the sight of God; Cordial Blood. What was killing Blood to Christ as poured out, is chearing Wine to us taken in by Faith. Healing Blood to a broken Heart and wounded Conscience; *with his stripes we are healed.* No Wounds so deadly, but the Death of Christ, rightly applyed, will cure.

CHAP. XXI.

Of Meditation, Repentance, and Faith at the Sacrament.

BEing come to the Lord's Table, it follows to be considered, what behaviour is there required. Without a care of this, all former Preparation is lost as to the benefit of this Ordinance. There are some Duties in which the whole Congregation join together, in which we must free our selves from all looseness and evagation of Spirit; but these I intend not to insist on. There are some special Duties which every one is obliged privately to perform. In general, they are *an offering up our selves to God in an holy and spiritual Disposition.*

And first by Meditation. This lays that to the Heart

Heart which muſt bruiſe and heal it; kill Sin, and quicken our Graces and Comforts. *My Meditation of him ſhall be ſweet, I will be glad in the Lord.* Conſider what is ſet before thee in Sacramental Elements, Actions and Promiſes. Behold what a Feaſt God hath prepared for thee, *A Feaſt of fat Things, a Feaſt of Wine on the Lees; a Feaſt of fat Things full of Marrow, of Wine on the Lees well refined,* to feed and fatten our lean Souls. Here we ſee Chriſt Crucified before our eyes, hanging and bleeding on the Croſs, preſſed and cruſhed under the heavy preſſure of his Father's infinite Wrath. Behold now the Lamb of God ſhedding his precious Blood, to take away thy Sins: That Goat who is both the ſlain and the ſcape-Goat, bearing thy Sins by ſuffering, and alſo carrying them away into the Land of Eternal Forgetfulneſs.

Let all the Sorrows of Chriſt's Paſſion be the Object of thy Thoughts, all the Sorrows which were the Effects of the Wrath, both of *God and Men.* The darkneſs that covered the face of the Earth at that time, was but a *ſhadow* of that *blackneſs* of darkneſs that was upon his Soul, when he ſtood in our ſtead, undertaking for us; and without which, we in our own Perſons muſt have ſuffered the blackneſs of darkneſs for ever. How many were the pains of his Body by the inhumane uſage of his barbarous Enemies? What the bitterneſs of his Soul under all the Reproaches, Contempts, and Abuſes caſt upon him, as though he were the very Sink to receive their Sords and Filth. Earth and Hell conſpired to make his Miſery matchleſs; yet all this was not enough, his dear Father, whom he never diſpleaſed, adds more ſorrows and greater to the reſt, by withdrawing his Countenance. O his frowns were they that gave the death-blow to his Soul, and *broke his Heart.* *My God, my God, why haſt thou forſaken me?*

me? Was his dying words, expreſſing the *Paroxyſm* of his Paſſion.

Behold here as in a Glaſs the greatneſs of Sin. Surely Sin muſt be another thing than Men commonly eſteem it. Let out your Hearts eſpecially in the admiration of that unmatchable Love and Goodneſs expreſſed from God to thee in the Work of Redemption. Labour to comprehend its length, breadth, heighth, and depth, *And to know the Love of Chriſt which paſſeth knowledge.* What Heart is able to do this ſufficiently? *What is Man* (O Lord) *that thou ſhouldſt magnify him, and ſet thine Heart upon him?* How ſhould this fire our Hearts with Love to God and Chriſt, and put us into the ſame poſture with *David*? Pſal. 39. 3. *My Heart was hot within me; whilſt I was muſing the Fire burned.* There is not a Paſſage in all Chriſt's Sufferings, but may ſet forth his Love to thee, and kindle thine to him. *We will remember thy Love more than Wine.* This is a Sacrament of Remembrance, yet not of a bare cogitation, but of ſuch a Remembrance as is accompanied with ſuitable Impreſſions and Effects; and they are theſe which follow.

Firſt, *A Godly ſorrow for Sin, eſpecially for our own.* What pierced Chriſt ſhould pierce us; conſidering that our Sins were more eminently the Cauſe, than the *Jews*, or *Pilate*, or the *Souldiers*; yea more the *Traitors* than *Judas*. The Paſſover was to be eaten with bitter Herbs. That Paſſion expreſſed *Zech.* 12. 10. is ſomewhat ſhort of what is called for in this Ordinance. *They ſhall look upon him whom they have pierced, and they ſhall mourn, and be in bitterneſs for him, as one that mourns for his only Son, as one that is in bitterneſs for his Firſt-born.* And this ſhould be not only with a compaſſionate, but alſo a practical Sorrow. And is there not a Cauſe, when our Sins were not only the Root of the Thorns

Thorns and Croſs that wounded and kill'd our Redeemer, but alſo put an inexpreſſible Poiſon and Venom into them? It was we who did Eat the ſowre Grapes that ſet his Teeth on edge; we that ſtole the forbidden Fruit, and he that made the Satisfaction.

Thus ſhould our Eyes affect our Hearts. The Sacrament of the Supper ſhould be turned into a Baptiſm of Tears. Alas, for the hardneſs of our Hearts! That we can think of our Lord, and behold him all in gore Blood for our Sins; not only his five Wounds ſtreaming out Blood, but all the Pores of his Body as one Sluce, and yet our Hearts not rent and melt, and our Eyes become a Fountain. Call for mourning Hearts, if they are deaf to you, turn Commands into Complaints. Ah our rocky Hearts, harder than the nether Millſtone! If this won't do, turn Complaints into Prayer; Lord, ſmite theſe Hearts of ours, that they may open to Thee, and their Duty.

The ſecond is, *A ſolemn renewing of our Vows and Covenant with God*; to renounce all our Luſts and Vanities, to walk more cloſe and watchfully. The Sacrament is of the quality of a binding Oath, the name came from ſuch a practice among the *Latins*. In the hour wherein thou receiveſt it, avouch the Lord to be thy God, and that thou wilt walk in his Ways. We have no reaſon to think that God will avouch us for his People, unleſs we bind our ſelves to take him for our God. Covenants are mutual, if either Party conſent not, there can be no Covenant.

Thirdly, *The Exerciſe of Faith.* This is the chief Work of the Sacrament. A Chriſt *offered* calls for nothing more than a *receiving* Chriſt. In order to this we are to conſider, that Chriſt is an All-ſufficient Fulneſs. *It pleaſed the Father that in him*

ſhould

ſhould all Fulneſs dwell. What-ever is required in a Mediator, is in him to the full. He hath fulneſs of Merit, of Grace, of the Spirit to convey theſe and their Advantages to Believers. *He hath the ſeven Spirits of God*, Rev. 3. 1. And all theſe are his Treaſures, ſtored up in him to be laid out upon us. Chriſt is filled with Riches and Treaſures to this very end; 'tis a Fulneſs to overflow, *Full of Grace and Truth, and of his Fulneſs have we all received*, &c. *John* 1. 14. There is enough in him to fill all the empty hungring Souls in the World. And his Fulneſs is ſuch, that it abates nothing by all the ſupplys it affords to all the Saints in Heaven and Earth. This Ordinance is by him appointed for a conveyance of this Fulneſs. He hath ſanctified it to this Uſe. He hath bleſſed it to convey to us all the Bleſſings that grew on his Croſs. And what will not this Ordinance effect to a Believer, when it comes as Chriſt's Plenipotentiary with a full Commiſſion from him. Though Chriſt can, yet he doth not ordinarily convey his Favours and Benefits but by the Golden Pipes of his Ordinances; in theſe the Lord anoints his People with freſh Oil.

The way to make this Ordinance effectual, is by ſetting Faith on Work. Chriſt is a full and deep Well of Life; but if Faith act not, the Bucket is not let down. The Power of Faith takes hold on, and lies open to the gracious Power of God in this Ordinance. Faith turns the Cock, and makes the Waters of Life run into our Veſſels freely. Thus diſpoſed we may with joy draw Water out of the Wells of Salvation. Yea, this Rock Chriſt will pour forth to us Rivers of Oil.

'Tis ſaid of *Iſrael*, Deut. 32. 13. *He made him ſuck Honey out of the Rock, and Oil out of the flinty Rock.* If Faith ſuck not, the Rock Chriſt will yield

yield nothing. *That ye may ſuck and be ſatisfied with the Breſts of her Conſolation*, Iſa. 66. 11. Faith thus acting, will draw theſe full Breſts to ſatisfaction. When therefore we are come to this Table, let us ſet all the Powers of Faith on Work.

Queſt. *But how and in what manner is Faith to be actuated in this Ordinance?*

Anſ. Firſt, *On Sacramental Offers*, Let Faith as verily receive and apply Chriſt and all his Benefits, as Chriſt offers them. *Lift up your Heads, O ye Gates, and the King of Glory ſhall come in.* We ſhould not give Chriſt a narrow, but an abundant entrance, ſuitable to the Glory of his Perſon, and the Train of Attendants and Bleſſings he brings along with him.

Secondly, *On Sacramental Promiſes.* In Taking, and Eating, and Drinking the Body and Blood of Chriſt by Faith, Chriſt doth promiſe that Reconciliation, Pardon, Quickning, which is the Vertue and Benefit of his Death. Let Faith now believe that the Body of Chriſt is given, and the Blood of Chriſt ſhed for thee in particular, who receiveſt this Ordinance by Chriſt's Command. Let ſuch an one ſay, *Lord I believe*, and chearfully and gladly apply to mine own Soul, what thou haſt tendred and beſtowed on thy People in a Crucified Chriſt. Say boldly, Chriſt is mine, Pardon is mine, God is mine, and Heaven is mine.

Thirdly, *On Sacramental Repreſentations.* The Death of Chriſt, or Chriſt as Crucified, is there repreſented to thee. The broken Bread repreſents, a bruiſed broken Jeſus, fitted as Food for thy Soul: The Wine poured out, a bleeding Jeſus, a Chriſt overcoming, by the utmoſt ſufferings, all that ſtands in the way of thy Salvation. It repreſents not a lifeleſs, but a powerful Blood; not a dumb but an interceeding crying Blood, that cries louder

to

to God for Mercy, and Peace for thy Soul, than ever the Blood of *Abel* cried for vengeance on his cruel unbrotherly Murderer. Faith ſhould put its hands into the Wounds of Chriſt, yea, ſuck the Blood of thoſe Wounds with a holy greedineſs, as the Balm and Wine of Healing and Refreſhment to thee, and as mortal Poiſon to thy Sins and Luſts.

Faith ſhould anatomize a Crucified Chriſt, and be prying into every Vein of ſtrength and comfort that is wrapt up in him as ſuch; reading a Lecture to thy ſelf hereby of the Powers and Uſes of the Blood of Chriſt, as a Sanctifying, Purging, Cleanſing, Mortifying, Mollifying, Strengthning, Chearing, Quickning Blood; a Blood that opens the Priſon Doors to ſet thee free, and opens the Wards of the Love and Heart of God; yea, of all the Treaſures that Heaven conſiſts of. Now according to theſe Qualities of the Blood of Chriſt, apply them to thy ſelf and proper Objects; a cleanſing Blood to a polluted Heart and Life, his Blood as ſoftning to a hard Heart, as mortifying to ſtrong Luſts, as quickning to weak Graces, *&c.*

Let Faith, (when Conſcience reads the Indictment of thy Sin, and pleads Guilty, purſuing thy Soul to a Sentence of Death) flee to Chriſt, to that munition of Rocks, as thy City of Refuge, in this or ſuch-like Pleas: True indeed, I have tranſgreſſed, and that beyond the accuſation of my Conſcience, which hath not been ſo diligent and exact a Recorder of my ſinful Converſation, but it hath let ſlip many a paſſage of aggravated Offences, beſides leſſer Faults: but my Lord Jeſus the Eternal Son of God hath taken the Sentence, and ſtrokes due to me, into his own Body and Soul; and by his Wounds I am healed. My Conſcience, that in anſwer to the Law indicted me for a damned Sinner, in anſwer to the Goſpel, clears me as a juſtified

ed Perſon, and a beloved Child. I need not fear to look Sin and Wrath in the Face, while my Lord as Crucified ſtands by, ſaying, Be of good chear he is near that juſtifieth thee; Who ſhall condemn thee; Hath Sin diſhonoured God, and wounded thy Soul? Behold my Head crowned with ſmarting Contempt, my Hands and Feet wounded with Nails, my Face of Divine Glory ſpit on, my Heart, my Soul melted with Sorrow. Here is Diſhonour for Diſhonour, Wounds for Wounds, Death for Death. Here is all that the Law would have inflicted on thee, apparent in their Wounds and Diſhonour on my Body, and the Sorrow of my Soul. O thou Dove, make thy Neſt in the ſides of theſe Rocks; let the Faith of theſe things fill thy Heart with a holy Security, and ſtrong Conſolation.

Add to theſe high and holy Thankſgivings to the Lord, from an Heart affected and enlarged with the ſenſe of Goodneſs. As he hath filled thy Soul with Food, let it be alſo filled with Gladneſs in him the giver. What ſhould now follow but, *My Soul ſhall praiſe thee with joyful Lips*? When Men are filled with Wine, they Sing, they Shout. There may be exceſs in that, but not in having ſuch holy effects of this Wine, this Feaſt. This Duty is intimated by the Hymn Chriſt and his Diſciples ſang together at the end of the Supper. And 'tis obſervable, that the *Pſalms* ſung by *Iſrael* at the Paſſeover, *viz.* 113, and the five following, (one of which 'tis concluded Chriſt ſang at the Supper) are called the *Great Halelujah*. This they began to ſing after the Cup of Wine, calling it *the Cup of the Hymn, or of Praiſe.*

Laſtly, We ſhould at this time be in the exerciſe of holy Love. Looking on our Fellow-Members communicating with us, we ſhould cleave to them in

in one Spirit as Members of the ſame Body with them. 1 Cor. 10. 17. *We drink* (ſaith the Apoſtle) *into one Spirit*, 1 Cor. 12. 13. Neither muſt we forget now the Exerciſe of Mercy and Compaſſion to the Members of Chriſt, who are poor in this World. To practice this, is to begin betime to pay our Vows, and make ſome proof that we underſtand and mean what we profeſs, in, and at partaking of the Lord's Supper.

CHAP. XXII.

Of ſuch Duties as muſt follow Receiving.

THere ought to be a ſpecial care of Duties incumbent on us after, as well as before, or in Receiving; the neglect of this may mar all. Unſuitable Actions may deſtroy Meat in the Digeſtion, and turn it into Diſeaſes, though it were well prepared, and eaten with a good Appetite; but eſpecially after Phyſick taken, the Body ſhould be well ordered, both in reſpect of Diet and Exerciſe, but eſpecially that we take not ſudden cold. And indeed this Feaſt is Medicinal, its very Food is Phyſick Adminiſtred for our recovery to that Spiritual Healthfulneſs, which the Diſeaſes of Sin had deſtroyed. This Care ſtands in two things.

Firſt, *In Examination*; How God hath dealt with a Communicant? What welcome, what Friendſhip and Communion with Chriſt he hath found? What quickning and comforting Virtue Chriſt hath let into his Soul? If a Man have found no Anſwer from Heaven, but that his Heart was dead and drooping, then firſt let him ſuſpect himſelf that he was not well prepared, or attended not his Duty in the Ordinance. And having found out the hinder-

hinderances, judge thy ſelf, and be ſeriouſly humbled for them. If thou doſt thus, 'tis a ſign thou haſt not loſt all thy labour, for God hath given thee a ſenſible and tender Heart, though he hath not filled it with Joy and Comfort.

Secondly, Endeavour, by *after-pains* in Prayer to quicken that Duty to an Efficacy. Ordinances have their After-Births, they do not always work in the Reception. That Food which is received with little reliſh, or ſenſible Spirits, may digeſt to an abundance of ſtrength and healthfulneſs of Soul. 'Tis ſaid of *Saul*, that *when he turned his back from* Samuel. *God gave him another Heart*, 1 Sam. 10. 9. The Spirit came not upon him *in*, but *after* anointing. It were ill with many a poor Soul if they never had found other benefits by this Ordinance than in the Action it ſelf. 'Tis a fault in too many to leave all their Devotion behind them when they come from the Ordinance, and 'tis not without fault to neglect to recover afterward that which they obtained not before.

But if upon ſearch we find that we have not received without Fruit, then bleſs the Lord for his unſpeakable Mercy with all thy Soul. Be careful and watchful to keep up that holy Frame. Say to thy ſelf, *It is good for me to be here*, as the Diſciples when they beheld the Glory of Chriſt in the Mount. Endeavour to keep up that height of Gracious Affections, Holy Reliſhes, and Reſolutions wrought in you at the Ordinance. When *David* ſaw the Hearts of the People ſweetly enlarged, he prays, *O Lord keep this for ever in the Imagination of the Thought of the Heart of thy People for ever, and prepare their Heart unto thee*, 1 *Chron.* 29. 18. When at *Hezekiah*'s Paſſeover they found the Hearts of the People warmed and raiſed, they took counſel, and kept other ſeven days with gladneſs.

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ad Pop.

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Min. No, he ought not to attempt it as a Seal, neither can he receive Christ therein; for that none receive, to whom God doth not give; besides, he that hath not Faith, receives only the Bread and Wine; if he presume he receives more, he deludes himself. *John* 1. 12.

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Min. Yea, to a more ample benefiting thereby, and doing our Duty with more comfort.

Ch. *What are they?*

Min. Renewed Acts of Repentance, clearing to our ſelves our evidence of our Intereſt in Chriſt, and a Heart full of Faith and Love to Chriſt and our Fellow-Members, and a longing and thirſting for Communion with Chriſt and his Saints, and other Benefits of this Ordinance, and ſelf-examination to thoſe ends. 1*Cor.* 10.16. & 12. 13. & 11.28.

Ch. *But is not a diſcerning the Lord's Body neceſſary alſo, that we may avoid the threatned damnation?*

Min. Yes, it is ſo.

Ch. *But what is this diſcerning the Lord's Body?*

Min. An underſtanding and eſteeming this Ordinance no common Feaſt, and the Wine and Bread no common Food, but a ſacred repreſentation and conveyance of real Chriſt to a worthy Receiver; and alſo having a ſuitable reſpect to the Ordinance. 1 *Cor.* 11. 27, 29.

Ch. *But if I be defective in any of theſe, ſhall I be therefore damned?*

Min. No, it doth not neceſſarily follow, though all ſin do deſerve it, and will effect it without Faith and Repentance: but the Damnation intended in the Text, is to be underſtood of God's chaſtiſing Judgments, which he will inflict on his own Children for a diſorderly and contemptuous Receiving of this Ordinance.

Ch. *But what if a Man find himſelf weak, under ſtrong corruptions, and doubting of the ſincerity of his Grace; may he come to this Ordinance in that caſe?*

Min. Yes, if he be heartily willing to receive Chriſt, renew his Covenant, and to have every Grace ſtrengthned, and Corruptions mortified: for true Faith may be without aſſurance, and conſiſts with many corruptions in being, and doubts; and indeed as ſuch have moſt need of this ſtrengthning Ordinance, ſo Chriſt will be eſpecially kind to, and tender of them, while their weakneſs and

defects are their wound and burden. *Mat.* 11. 28. *Isa.* 20. 4. & 55. 1.

Ch. *What is to be our frame and deportment in this Ordinance?*

Min. An attending to every Action in its proper place, without wandring or confusion: a stirring up every Grace, especially Faith and Love into exercise; a joyful and delightful communion with Christ and his People, with a holy and humble reverence.

Ch. *How often should we attend on God in this Ordinance?*

Min. Often, at least so often (except necessity or weighty considerations forbid) as the Church and Congregation to which we particularly belong do celebrate it. It was the custom in the Primitive Times, to celebrate it every Week, or oftner; and it is a manifest Token of our declining, that we can be content with a much seldomer enjoyment of it. 2 *Cor.* 11. 26. *Act.* 2. 42.

Ch. *With what People, and in what form must we communicate?*

Min. With a particular Church or Congregation, to some one of which every Believer ought to join himself, for the orderly enjoyment and benefit of all the Ordinances of *Christ*. Acts 9. 26. 1 Pet. 2. 17.

Ch. *May we not communicate with other particular Churches, than that to which we more especially relate?*

Min. Yes, occasionally; but ordinarily with that to which we especially belong.

Ch. *But may we communicate with such as differ from our Opinion in the Point of Baptism; and some Points of Order and Discipline, and also in some Doctrinal Points?*

Min. Yes, for this Communion is with all Saints as such, and not as they are distinguished by some

leſſer differences. It is a Communion of the whole Myſtical Body of *Chriſt*; ſo that unleſs we may be ſo uncharitable as to cut them off from the Body of *Chriſt*, we ought to have occaſional communion with them. And indeed the oppoſite Practice herein, is no ſmall diſgrace to the Church of *Chriſt*, diſcouragement to Holineſs, hinderance of Edification and Peace, and advantage to the Deſigns of the Enemy of Souls. 1 *Cor.* 10. 15, 16. *Heb.* 12. 29.

Ch. *But if I know a Perſon in the Congregation who walks ſcandalouſly; may I communicate with the Congregation while he is there, and a Communicant? do I not thereby pollute the Ordinance? and may I expect the benefit of it?*

Min. If you know a Perſon lives ſcandalouſly, you ought to take *Chriſt*'s way, to have him admoniſhed, and recovered, or ſuſpended: If you do not this, 'tis your ſin; but in the mean time, though his unworthineſs may hurt himſelf, and grieve you, it doth no way pollute the Ordinance, or hinder its benefit to others. *Gal.* 3. 17.

Ch. *I am greatly obliged to you (good Sir) for the ſatisfaction you have given me in theſe weighty Points, referring to the Lord's Supper; the Lord reward your labour of Love. I thought to have troubled you farther for ſome directions as to my temper and behaviour after the Adminiſtration, but I will no longer detain you from your Study, which I pray God bleſs for the farther good of the Church.*

I ſuppoſe in your Diſcourſe before or after the Celebration of the Lord's Supper on the next Lord's Day, you will direct me and others in that Point, intending then, if the Lord will (though with a deep ſenſe of my great unworthineſs, yet with humble confidence in my dear Lord, who graciouſly invites all that are heavy laden, &c.) to addreſs my ſelf to the Table of the Lord; for which end and purpoſe I humbly beſeech you aſſiſt me with your

Prayers,

Prayers, that I may not come without the Wedding Garment, but may be ſo qualified, that my Soul may be ſatisfied with the likeneſs of my dear Saviour, and may obtain all thoſe glorious Privileges and Bleſſings which are there repreſented and ſealed to every Worthy Communicant.

Min. Not only I (an unworthy Ambaſſador of Jeſus Chriſt) but the Lord of the Feaſt himſelf will welcome ſuch as you, who come with hungring and thirſting to the Table of the Lord, where he will ſatisfy your Soul *as with Marrow and Fatneſs*, and cauſe you to *drink of the River of his Pleaſures.*

As for your carriage afterwards, do but ſeriouſly read Mr. *Dyke*, and he will direct you in that, and all other Points practically, referring to this ſolemn Ordinance of the Lord's Supper; only this general direction I leave with you, You muſt not only *receive the Lord Jeſus, but walk in him, unto all well-pleaſing, being fruitful in every good Work.*

Ch. *The Lord grant we may all live ſuitable to the great means we enjoy.*

Min. Amen. Amen. For which end the Lord aſſiſt us with continual ſupplies of his Holy Spirit. Farewel.

Meditations and Prayers, before, at, and after the Lord's Supper.

A Meditation any time before the participation of the Lord's Supper, *wherein the Soul represents to it self the Nature, Ends, and Benefits of, and Qualifications for that Holy Ordinance.*

COme, Oh my Soul, the reverend Author having, in the foregoing Treatise, convinced thee of the Obligation that lies upon thee, and all that profess the Christian Name, to remember the death of our dear Saviour, and the great things he hath done and suffered for poor Mankind; seeing *a Feast of fat things, a Feast of Wine on the Lees; a Feast of fat things full of Marrow, of Wine on the Lees well refined,* is prepared, and thou invited to it; enter *then into thy Closet,* and see whether thou hast the Wedding Garment on thee; whether thou hast all those Divine Qualifications that will make thee a welcome Guest at this Heavenly Feast: Examine then, hast thou a clear and distinct knowledge of the Nature and Ends of this *great Mystery of Godliness, God manifested in the Flesh*; that it is a holy Feast in commemoration of thy dear Saviour, especially of his Death and Sufferings, in which thou for thy part makest a solemn profession of his Religion, and dost by this Holy Rite, tie thy self in the strictest Covenant to follow thy Lord unto the Death, and to live in love and charity with all thy

thy Christian Brethren: and he for his part makes a representation of his dying Love unto thee, and confirms the continuance of it, giving assurance, that he will make thee Heir of all the Blessings which are the purchase of his Body and Blood broken and shed for thee; the sum of which is, *I will be merciful to their unrighteousness; and their sins, and their iniquities will I remember no more.* So that when the Minister gives the Bread and Cup to thee, thou shouldst think that Christ by him gives thee Tokens and Pledges of his Love. And when thou dost *take, eat* and *drink*, thou shouldst look upon it as thy assent and consent to all his holy Will, *in hope of that Eternal Life which God, that cannot lie, hath promised to thee.*

In short, dost thou not know that the whole Mystery is a representation and maintaining of Union and Communion with Father, Son, and holy Spirit, and all the Members of Christ, a renewing of the Covenant between God and thee; God seals when he gives, and thou sealest when thou receivest; he by *giving*, and thou by *receiving*, engage one another to perform mutual Promises; he his Promises of giving thee his Son, *who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption*; and thou thy Promises of loving him with all thy Heart, thy Neighbour as thy self; especially such as bear his Image, and in doing and suffering whatsoever is his good Will and Pleasure?

Does the consideration of these glorious things cause me to reckon all other things but Dung and Dross, in comparison to the knowledge of Christ, and him Crucified? Is my Faith Divine and Operative? Do I receive Jesus Christ as he is offered to me in the Gospel, not only as a Jesus to save me, but as a Lord to rule over me, and to destroy all the Works of the Devil in me? and as a Prophet to teach and to *lead me into the way everlasting*? Do I

heartily mourn for all Sin? Do I look upon him, whom my ſins have pierced, and mourn? Do I not ſo much loath ſin for the Puniſhment it brings, as for its contrariety to the holy Nature of God? Do I not ſpare any *Agag*, any ruling ſin, withdraw no wedge of Gold, or Babyloniſh Garment, make no League with any *Gibeonite*? but do I heartily bring even the moſt Beloved Luſt to the Croſs of a Crucified Saviour, that there it may be deſtroyed, ſo as to have no more dominion over me? Do I love the Lord my God with all my Heart, and with all my Soul, and with all my Might? Do I endeavour to conform to his Image more and more, it being the property of Love to imitate the Object beloved? Doth the love of *Chriſt* conſtrain me, ſo that I am willing, not only to do, but to ſuffer for him that has done ſo much for me? Am I fully reſolved to conform to all the Precepts of my dear Lord? Is it my Meat and Drink to do his Will? Is my Obedience ſincere, univerſal, conſtant, and uniform? Have I reſpect to all the Commandments of God, not only to thoſe that beſt comply with my natural temper, and worldly Intereſt, but to thoſe that croſs my moſt beloved Luſt; yea, and to ſuch as require me to part with every thing that is dear to me in this Life, when the Providence of God calls for it?

Have I a great ſenſe of what God hath done for my Soul, ſo as my Soul is raviſhed with the thoughts thereof, and my Lips do continually *overflow with his Praiſes*? Are the Meditations of a crucified Saviour ſweet to my Soul, ſo that I rejoice when I have an opportunity to *mention the loving kindneſs of the Lord, according to all he hath done for my Soul*?

Are the Graces of God ſtirring and operative in me? Is my knowledge more ſpiritual and experimental? my Faith more ſtrong and vigorous? my

Corruptions

Corruptions more discovered and subdued? my Love more fervent? my Conversation more Heavenly? each Faculty in its proper Sphere more transformed into the same Image with *Christ Jesus*? Are all these things in me? or, in defect of any, do the desires and longings of my Soul after them, appear to be sincere and unfeigned, by daily imploying all my strength to improve every opportunity to farther my proficiency therein? Then mayest thou come to the Table of the Lord, where that Life thou hast received, may be further encreased and confirmed.

Being thus prepared by him, from whom all the good thou hast or canst expect comes, go then, oh my Soul, and open thine Eyes, that thou mayest behold the Divine Attributes displayed for the redemption of Mankind in a crucified Saviour, represented to thee in the Elements of Bread broken, and Wine poured forth, the shadows of thy Lord, under which thou mayest sit with delight, and his Fruit (taken by Faith) will be sweet to thy taste.

Awake, awake, oh my Soul, rouze up all the Graces of the Spirit in thee; *Awake, O North Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out; let my Beloved come into his Garden, and eat his pleasant Fruits.*

Oh my God, the Work is great I am to do, and of my self I have not strength to perform it in a right manner; therefore I look up unto thee from whom alone cometh my help; Oh let my Prayer come up before thee, my God and my King.

The Preparatory Prayer.

O Most Glorious God, who art the Fountain of all Goodness, the Father of our Lord Jesus Christ, from whom cometh every good and per-

fect Gift; by whom I live, move, and have my being, not only in reference to the Life of Nature, but Grace and Glory alſo. Oh, my God, without thee I can do nothing, being by Nature dead in Sins and Treſpaſſes, therefore I come unto thee, the Author and giver of Life, that thou wouldſt be pleaſed to quicken this Soul of mine that cleaves unto the Duſt; that thou wouldſt lift up the *Gates of my Soul, that the Lord of Life and Glory may come in*, and inſpire me with new Life and Spirit, to perform holy Actions after a holy manner. Alas! oh my God, what are all my Preparations! when I have done all, I am an unprofitable Servant; whatſoever I have done I am aſhamed of, and therefore thou mayeſt much more loath and deſpiſe it, for thou art a God of purer Eyes than to behold Iniquity: come thou therefore (O my God) *and ſearch my Heart; try me, and know my Thoughts, and ſee if there be any wicked way in me, and lead me into the way everlaſting.* O be thou pleaſed to give me the ſaving *knowledge of thee, and Chriſt whom thou haſt ſent, which is Life Eternal*; a lively Faith in the Lord Jeſus, that I may receive him as *my God, and my King*; a Repentance never to be repented of, that I may hate that which is evil, and cleave to that which is good; a fervent love unto thee, *who ſo loved the World, as to give thy only begotten Son to die for it*; and to my dear Lord and Saviour, who hath *loved us, and given himſelf for us*, an Offering, and *a Sacrifice to God for a ſweet-ſmelling ſavour*; *and a ſincere love to all that love the Lord Jeſus, that the ſame mind that was in Chriſt may be in me*, that I may be *compaſſionate, pitiful, and courteous, forgiving thoſe that have offended me, even as God for Chriſt's ſake forgives me.* Let this Divine Love expreſs it ſelf in all Acts of Obedience; and let my Obedience be ſincere and univerſal, having reſpect to all

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thy Commands. Oh! do thou enlarge my Heart, then ſhall I run the way of thy Commandments: then ſhall I deſire no other pleaſure than to pleaſe thee. Oh! bow the Heavens, and come down and fill my Soul with thy Glory; ſay, *Here will I dwell, for I have deſired it.* Oh, my God! unleſs thou interpoſe thy Power, that little goodneſs that is in me will come to nothing; ſuch is the corruption of my Nature, the inveterate Habits which I have contracted; the Snares of the World, and the Temptations of the Devil; that theſe good Motions, theſe holy Reſolutions, theſe devout Affections will ſoon be ſmothered and choaked, e'er I can approach the Table of my Lord, unleſs thou cheriſh them by the Power and Might of thy Spirit. O, my God, ſince I have beſtowed ſome pains on my Heart, and conceive ſome little Hopes, ſuffer them not to be fruſtrated in a Night. Oh! ſpread the Wings of thy Goodneſs over me, and maintain that which not I but thou haſt wrought in me. Oh! let me find, in the Morning of that Bleſſed Day when I ſhall approach thy Holy Table, that I am filled with thy Likeneſs, that my Affections are grown beyond the ſtrength of a Man, and that thy Power doth reſt on me. I leave my ſelf with thee, hoping that either I am, or would be ſuch as thou wouldſt have me to be; *draw me*, and I will run after thee, yea, *we will run after thee*, and proclaim to others the *loving-kindneſs of the Lord*, who hath *remembred us in our low eſtate, and hath raiſed up for us a mighty Salvation.* Bleſſing and Praiſe, Honour and Glory, be unto him that ſits upon the Throne, and unto the Lamb, for ever and ever. *Amen.*

A Soliloquie at waking.

HOW precious are thy thoughts to me, O God! how great is the ſum of them! when I awake I am ſtill with thee. O God, thou art my God, early will I ſeek thee; my Soul thirſteth for thee, my Fleſh longeth for thee, in a dry and thirſty Land where no Water is, to ſee all *thy glorious Attributes, in the redemption of Mankind, paſſing before me* in the Sanctuary. Becauſe thy loving kindneſs is better than Life, my Lips ſhall praiſe thee; thus will I bleſs thee while I live, I will lift up my hands in thy Name. My Soul ſhall be ſatisfied as with Marrow and Fatneſs, and my Mouth ſhall praiſe thee with joyful Lips, when I remember thee on my Bed, and meditate on thee in the Night-Watches. Becauſe thou haſt been my Help, and haſt ſent thy Son to be a Prince and a Saviour, therefore in the ſhadow of thy Wings will I rejoice; my Soul followeth hard after thee. Oh God! my Heart is fixed, I will ſing and give praiſe, even with my Glory; awake Pſaltery and Harp, I my ſelf will awake early. My Soul waiteth for thee, O Lord! more than they that watch for the Morning. Oh! lift up the Light of thy Countenance upon me, and now I am awake, let me be ſatisfied with thy likeneſs. *Amen.*

Meditations for the Morning of the Sacrament Day.

O Bleſſed Day, that brings *tidings of great Joy, the day-ſpring from on high doth viſit us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the ways of Peace.* The Sun of Righteouſneſs is riſing (O my Soul) with healing under his Wings; Awake, awake then, and

and prepare to meet this Bleſſed *Bridegroom*, who is *haſtning out of his Chamber, and rejoiceth as a ſtrong Man to run his Race.* Go and look upon him this day in his Red Garments, behold him in the ſtrength of his Love breaking through all the Clouds of Darkneſs, through the Curſe of the Law, the Wrath of God, the Agonies of Death, to bring forth the Fruits of his Eternal Love to thy Soul: Rouze up thy ſelf, O my Soul, and join thy ſelf with thoſe Morning Stars, the Angels, who ſang for joy when the Foundation of this new World was laid; who deſire to look into this great Myſtery, *God manifeſted in the Fleſh*; and not being able to comprehend it, break forth in Admirations, crying, *Glory be to God on high, on Earth Peace, and good-will to Men.* Oh that I had the Affections of an Angel, and the Voice of a Seraphim, to proclaim the loving-kindneſs of the Lord! Surely, O my Soul! thou ſhouldſt be more affected (if it were poſſible) than thoſe glorious Creatures; for thy Lord took not upon him the *Nature of Angels, but the Seed of* Abraham. Lord, what is Man that thou art mindful of him? or the Son of Man, that thou ſhouldeſt thus unexpectedly viſit him? that thy only Son our Lord ſhould lay aſide his Glory, and take upon him the form of a Servant, and be manifeſted in our Fleſh? that he ſhould leave the *Hallelujahs* of Angels, to endure the Contradictions of Sinners; that the Lord and giver of Life ſhould die the moſt ignominious Death on the Croſs; that in his Death, as in the Deluge, all the Windows of Heaven above, and all the Fountains beneath, ſhould be opened; the Wrath of God, the Cruelty of Men, the Fires of Hell breaking in together upon him, and his Soul ſurrounded with Sorrows, and the Snares of Death; that *he that knew no ſin, ſhould be made ſin for us, that we might be made the Righteouſneſs*

Righteousness of God in him. Were ever any Sorrows like unto his? Was ever any Love like unto this? Be astonished, oh Heavens, be amazed, oh Earth! Be silent all Flesh, and let all my thoughts be swallowed up in admiring this great and amazing condescention. *My Soul doth magnify the Lord, my Spirit rejoiceth in God my Saviour: for he hath regarded the low estate of his Servants, and hath visited and redeemed his People; and hath raised up for us a Horn of Salvation in the House of his Servant* David.

Go, oh my Soul, into the Assemblies of the Saints, and with them declare the wonderful Works of the Lord; look down into the great Depths of thy Lord's Humiliation, and be amazed, confounded, and afflicted: Behold there the degrees of his Sufferings, and by them measure the degrees of thy Sins, and his Love; look up and fix thine Eyes on that Holy Place where thy Saviour is entered, that some little glimps of his Glory may break forth upon thee, that thou mayest see the Riches and Treasures of his Kingdom. Look into thy self, and stir up all the Graces of God's Spirit in thee, to bless and magnify him who has done and suffered so much for thee.

Renouncing then thine own Righteousness, and Preparations, in the Name, Merits, Strength, and Righteousness of thy Lord Jesus, and in Obedience to his Commands, go, oh my Soul, with hungerings and thirstings, to this Holy Feast, that thou mayest be satisfied with thy Saviour's Likeness; go and renew thy Covenant with thy Lord, and commemorate, and be affected with his Death; go, and declare to thy self and others, that Jesus Christ is the *Lamb of God, that taketh away the Sins of the World*; go and show it forth to God the Father, and beseech him to behold the wounds of thy dear Saviour, and intreat Mercy and Forgiveness, by virtue

virtue of that voluntary Sacrifice, with which he is well-pleased: Go, and own and encrease thy Spiritual Union and Communion with him, and all his Members, that being more united to that Body, thou mayest receive more Life and Spirit to do the Will of thy Heavenly Master. Go, and further thy joy in the Holy Ghost, peace of Conscience, and hopes of Eternal Life. Endeavour there to get more power over Sin, more strength in Grace; make there fresh application of that precious Blood, that so all the Blessings of the Covenant may be sealed to thee.

Oh, my God, I go unto thy Table, oh stir up in me thirsting desires after thee, strong expectations to receive those Blessings there represented to me, and do thou make them good unto me, and all that is within shall bless and praise thy Holy Name. *Amen. Amen.*

Blessed is the Man whom thou chusest and causest to approach unto thee, that he may dwell in thy Courts! He shall be satisfied with the goodness of thy House, even of thy Holy Temple.

And now, O my Soul, thou art going to present thy self among the Sons of God, Satan (that envious Spirit) will endeavour to disturb and distract thee, therefore address thy self again for Divine Assistance, according as thou art directed in the *Preparation-Prayer*; or briefly thus.

A Prayer sometime before the Lord's Supper.

O Most Glorious Lord God, in whose presence the Glorious Angels cover their Faces, as not worthy to behold thee, and their Feet, as not worthy to be beheld by thee. Oh! be thou pleased to fill my Soul with such an awful sense of thine excellent

cellent Greatneſs, that I may at all times (eſpecially in my ſolemn Addreſſes) behave my ſelf with ſuitable Affections and Devotion towards thee. I humbly acknowledge I am not worthy to look up unto thee, a God of infinite Holineſs, *a God of purer Eyes than to behold Iniquity.* I am not fit to tread thy Holy Courts, much leſs to approach thy Holy Table, for I am an unclean Creature; *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me: I have gone aſtray from thee ever ſince I was born, and have drunk down Iniquity like Water.* My Life has been a continual Act of Rebellion againſt thee; I have broken thy Holy and Righteous Laws, in Thought, Word, and Deed: I have abuſed thy Goodneſs, and ſlighted thy amazing Love to me, and all Mankind, in the Lord Jeſus, and (which I ſhould tremble to think on) *have trod under-foot the Son of God*, and have *counted the Blood of the Covenant, wherewith I was ſanctified, an unholy thing*; have *done deſpite unto the Spirit of Grace*; and have rendered ineffectual all the methods of thy Grace and Providence, and all the Vows and Promiſes I have made of better Obedience, ſo, that I am out of meaſure ſinful. Oh holy and Righteous God, I deſerve nothing but *everlaſting deſtruction from thy Preſence, and from the glory of thy Power.* But thou art a merciful God, thou ſitteſt on a Throne of Grace, and art ready to receive all returning Penitents: behold a poor Prodigal now before thee; Oh, do thou receive me into the Arms of thy Mercy, and for the ſake of thy Son, whom thou haſt *ſent to be the Propitiation for our ſins*, be thou reconciled unto me; pardon all my ſins, *create in me a clean Heart, and renew a right Spirit within me*; and *ſeeing the grace of God, that bringeth Salvation, hath appeared to all Men*, let it be effectual in me, teaching me, *that denying ungodlineſs and worldly Luſts, I may live ſoberly,*

ſoberly, righteouſly, and godly in this preſent World, looking for that bleſſed Hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works. Oh grant me (bleſſed God) the continual Aids of thy Holy Spirit, that I may grow in Grace, and in the knowledge of my Lord and Saviour Jeſus Chriſt; for which end and purpoſe bleſs all thy Ordinances unto me, particularly that of the Lord's Supper, that I am now going to partake of; rebuke Satan, reſtrain all earthly and carnal Affections; fix and ſpiritualize my Thoughts, awaken all the Graces of thy Holy Spirit in me; ſtir up in me moſt ardent Deſires, inflame me with moſt fervent Affections, and let all that is within me attend upon this ſolemn Service, that by this bleſſed Ordinance I may get more power over ſin, more ſtrength to do thy Will, and be made more conformable unto the Image of my dear Saviour. Aſſiſt me, I beſeech thee (O my God) in every part of this Duty, that I may *remember* the ſufferings of my crucified Lord, ſo as to be crucified with him, and his great Love, ſo as to love him with all my Heart and Soul, and my Neighbour as my ſelf; and the New Covenant made in his Blood, ſo as to have his Laws more engraved on my Heart, and all the precious Promiſes he thereby ſeals to me, ſo as wholly to reſign up my ſelf to him, and expect all good from him who is the *brightneſs of thy Glory, the Prince of Peace*, the Fountain of all goodneſs, and *the Lord our Righteouſneſs*, in whoſe Name, Merits, and Words, I further call upon thee.

Our Father which art in Heaven, &c.

How amiable are thy Tabernacles, O Lord of Hoſts! Pſal. 84. 1, 2.

(1.) When

(1.) When you are come to the Table.

Having liberty, and acceſs with boldneſs unto the Throne of Grace, by the Blood of Jeſus, the High Prieſt of our Profeſſion, let us draw near with a true Heart, in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.

The Lord Jeſus invites thee, Oh my Soul, and bids thee welcome to this Feaſt; and he himſelf is the Proviſion, of which he bids thee, and all that come with hungrings and thirſtings after him; *Eat, O Friends, drink, yea drink abundantly, O Beloved.*

Oh Lord! I am not worthy to eat of the Crumbs that fall from the Table of thy Creatures, much leſs to come to thy Table, and eat of this *Feaſt of fat things*, this Food of Angels: But ſeeing thou haſt invited me, with all humility and thankfulneſs I accept thy gracious Invitation. Oh! do thou put the Wedding Garment on me, and ſtir up in me hungerings and thirſtings after Righteouſneſs, that ſo I may be filled.

Oh, my God! thou that giveſt Bread to Man on Earth, and gaveſt Manna to the Children of *Iſrael* in the Wilderneſs; Oh! give me ever-more of that Bread which came down from Heaven, that I may be ſtrengthned to do thy Will; give me to drink of the Waters of Life, that I may never more thirſt after this vain World.

Call in, compoſe, and ſpiritualize all my Thoughts at this ſolemn Ordinance: Pardon me, and every one here preſent that prepareth his Heart to ſeek thee, though we be not cleanſed according to the purification of the Sanctuary. Let inward ſpiritual Grace accompany the outward viſible Signs, that the Holy Elements may be Bread of Life, and Wine of Conſolation to our Souls. Let us behave our ſelves at this Table, with all outward

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and inward Reverence; let us renew our Covenant, and partake of all the Benefits of a Crucified Saviour, that ſo we may go away rejoycing; and by the ſtrength and comfort we receive at this Heavenly Feaſt, let us be more enlarged to run the ways of thy Commandments. Oh let us find that *thou haſt wrought all our Works in us, and for us; and then not unto us, but unto thy Name alone ſhall be the glory.* Amen.

(2.) When you ſee the Miniſter at the Table, to conſecrate the Bread and Wine, by Prayer, and the words of Chriſt's Inſtitution, attend with all reverence and admiration; and ſay,

Without controverſie, great is the Myſtery of Godlineſs! God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.

Behold, Oh my Soul, the Eternal Wiſdom of God Incarnate, to reveal and communicate his Will, his Love, his Spirit, his Glory to ſinful miſerable Man! Lord, what is Man that thou art thus mindful of him! or the Son of Man that thou ſhouldſt thus viſit him! Be aſtoniſhed, oh my Soul, that Heaven ſhould ſo condeſcend to Earth, that Man ſhould be ſo united to God; Oh, loſe thy ſelf in the Contemplations of this Miracle of Love, that Chriſt ſhould dwell in our Fleſh, and that his Fleſh ſhould be our Food: he gave himſelf to redeem us from our Sins, and now he gives himſelf to be the ſtrength and health of our Souls. He gave himſelf when he was among Men; he gives himſelf now when he is with God; and if it were neceſſary, he would come and die again for the Sons of Men.

(3.) When you ſee the Bread broken, and the Wine poured forth.

Behold, Oh my Soul, thy Crucified Saviour; *look upon him whom thy ſins have pierced, and mourn.*

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Oh that mine Eyes were a Fountain of Tears, that I might mourn for my ſins that have crucified my deareſt Lord! He was wounded for our Tranſgreſſions; he was bruiſed for our Iniquities: the chaſtiſement of our Peace was upon him, and with his ſtripes we are healed; it pleaſed the Lord to bruiſe him, he hath put him to grief, he poured out his Soul unto Death, and he was numbred with Tranſgreſſors; and he bare the ſins of many, and made interceſſion for Tranſgreſſors.

Oh, my Lord! How ſhall I preſent my ſelf before thee, who am one of thoſe who occaſioned theſe Sorrows, theſe Agonies, theſe Wounds, this bloody Paſſion, this cruel Death of thine? Oh what Love is this, that *when we were Enemies, Chriſt died for us*? Oh what a provoking thing is Sin, that nothing leſs than the Blood of my dear Lord could ſatisfy the Wrath of God! Oh how great is the pollution of Sin, that nothing leſs than this Blood can cleanſe me from it! Oh my Lord! look upon me as thou didſt on *Peter*, that I may weep bitterly. What have I to do any more with Sin? I bring all my Corruptions now (oh my dear Saviour) to thy Croſs! let them be nailed and mortified there, that they may have no more dominion over me! Oh let me be conformable unto thy Paſſion, that Sin may be the greateſt wound and grief to my Soul, and unto thy death in dying to Sin, that henceforth I may obey it no more in the Luſts thereof.

(4.) When the Bread is given to you.

Lord, I am not worthy that thou ſhouldſt come under the Roof of my Houſe; but ſpeak the Word, and thy Servant ſhall be healed.

Whence is it that thou ſhouldſt ſo love me, as to offer thy ſelf to me; that thou ſhouldſt command me to accept of thee, and all the glorious Benefits purchaſed by thy Life and Death, even to me who have ſo much offended thee! Whence is it that thou

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that art in Heaven amongſt them that continually love and ſerve thee, ſhouldſt vouchſafe to come down to ſuch a vile Sinner as I am, who know little elſe but to provoke thee! Oh the height, the depth, the breadth, the length of this Love of thine, who can conceive it?

Seeing then thou art pleaſed to offer thy ſelf unto me, my Soul panteth after thee, as the Hart panteth after the Water-brooks. I humbly ſtretch out my hand to receive thee; I open my Mouth wide that thou mayeſt fill me; Oh let me *taſte that the Lord is good.*

(5.) When you take the Bread into your Hand.

Behold (Oh God the Father) *the Lamb of God which taketh away the Sins of the World.* Behold the Sacrifice of the Everlaſting Covenant! Is not this *thy well-beloved Son, in whom thou art well pleaſed?* Behold his Wounds! behold his *Blood, which ſpeaketh better things than the Blood of* Abel. Oh! let the Merits of my dear Saviour free me from the guilt of Sin. For the ſake of that Sacrifice have Mercy upon me, and all Mankind, and let me and all the World feel the Power of his Interceſſion. I know *thou beareſt not Sinners, but him thou beareſt always, and haſt not with-holden from him the Requeſt of his Lips.* Oh let me, and all know, that he lives, and was dead, and that he is alive for ever-more.

(6.) When you eat the Bread, reſign up your ſelf to him as your Lord and King, and renew your Baptiſmal Covenant, in theſe or the like words.

I do with all humility (Oh bleſſed Saviour) in the preſence of God, Angels, and Men, devote my ſelf, my Soul and Body, to thee only, renouncing the World, the Fleſh, and the Devil. I freely accept thee as my Lord, to rule over me, and to govern

vern me by thy Laws. *Other Lords have had dominion over me*, but now *I will only make mention of thy Name*; None but Christ, none but Christ. *I am not mine own, I am bought with a price, therefore will I glorifie God in my Body, and my Spirit, which are God's. My Beloved is mine, and I am his.*

And now I have taken thee for my Lord, I also take thee, with all humility, for my Saviour: O be thou a *Jesus* unto me, and *save me from my sins*; give me more power over my Lusts; *strengthen me with all might and power in the Inward Man*, that I may do thy Will with that freedom and delight as it is done in Heaven. O, my God! *fulfil in me all the good pleasure of thy Will, and the work of Faith with Power*; *fill me with all joy and Peace in believing*? let me *abound in Hope*; let me be *rooted and grounded* in Love. O that I could love thee more! O that I had a thousand Hearts to correspond with so great Love thou hast manifested unto such vile Creatures as I am! O, fill me with thy Holy Spirit which thou hast promised to them that ask it! The Lord *will give Grace and Glory, and no good thing will be with-hold from them that walk uprightly. Lord, I believe, help mine Unbelief.* He *that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?*

(7.) When you see the Elements given to others.

We being many, are but one Bread and one Body, for we are all partakers of that one Bread, and Members one of another: by one Spirit are all baptized into one Body, and been made to drink into one Spirit: And Christ hath reconciled us in one Body *by the Cross, having slain the enmity thereby.* Oh that henceforth we may be of one Heart with all his Disciples, and love them as he loved us!

Oh thou that causest thy Sun to rise on the Just and

and Unjuſt, and thou that didſt die for us when we were Enemies, inflame my Soul with good-will to all Mankind, with fervent Love unto all that are the purchaſe of thy Love; whereby I may be powerfully moved *to put on Bowels of Mercy, to bear all things*, to *forgive my Enemies*, and do them good; *to indure all things; to follow after things that make for Peace, and things wherewith I may edify others.* Oh! let us all endeavour to *keep the Unity of the Spirit in the Bond of Peace.*

(8.) When the Cup is brought to you.

I will take the Cup of Salvation, and call upon the Name of the Lord, and pay the Vows I have made, &c.

Oh bleſſed Jeſus! let this Blood of thine *purge my Conſcience from dead Works, and quicken me to ſerve the Living God. Lord, if thou wilt thou canſt make me clean.* O grant that *through the Blood of the Everlaſting Covenant, I may be made perfect in every good Work to do thy Will, working in me that which is well pleaſing in thy ſight.*

When you have drunk of the Cup.

I have now drunk of the Blood of the New-Covenant, ſo that now I am bound in a ſtricter Bond than ever; I have now liſted my ſelf, and as it were, taken a Sacramental Oath, that I will ſerve under the Captain of my Salvation: Oh let me not deſert his Service! this Blood of my Saviour will be upon me, and witneſs, and cry to Heaven againſt me if I fall back, and prove unfaithful. Oh let me never be guilty of the Blood of Chriſt; that I may not put him to death that came to ſave my Life! Oh my dear Lord, let thy Blood like Wine run through all my Veins, and diffuſe it ſelf into all the Vital Powers of my Soul, and make me more quick and active in thy Service, more ſtrong and couragious to fight under thy Banner, and to get Victory over all my Enemies, and at laſt obtain a full Conqueſt.

(9.)

(9.) If the Worthy Communicant finds himſelf enlarged in the Contemplations of Divine Love repreſented to him in this Holy Ordinance, let him ſuffer his thoughts to glide a while (if he has time) into the Meditations of the Joys of Heaven.

Conſider, O my Soul! that this Wine here in the Kingdom of the Son, is an Emblem of the Wine in the Kingdom of the Father: in this World is the Kingdom of Chriſt; in the World to come ſhall be the Kingdom of God; for ſo Chriſt tells thee, *I will not drink of the Fruit of the Vine, until the Kingdom of God ſhall come.* What is done here, is but a ſhadow of what ſhall be done hereafter in a more excellent manner: Theſe are but the foretaſts of thoſe Holy Pleaſures he will beſtow upon thee in the other World, but the *Antepaſts* of the Eternal Supper, but the *Vigils* of the Everlaſting Reſt. Theſe are but the Earneſt of a better Inheritance, the Aſſurance of better Cheer, where thy Appetite ſhall be ſatisfied, and thy Thirſt quenched; where thou ſhalt ſee the Lord Jeſus in his glorious Apparel, and feaſt thine Eyes with the ſight of his Beauty; yea, where thou ſhall be raviſhed with the ſight of God himſelf, and ſhalt drink of the Pleaſures that ſtream from the light of his Countenance. Oh! when ſhall I appear before God! when ſhall I bath my ſelf in the Ocean it ſelf! when ſhall I paſs from this dark Glaſs, from the Veil of theſe Sacraments, to the clear Viſion of my dear Lord! when ſhall I be joined to the Heavenly Quire, and be taken up, without any interruption, in the Angelical Imploy, in ſinging Praiſes and Hallelujahs unto him that ſits on the Throne, and the Lamb, for ever and ever!

(10.) The *Worthy Communicant* ought to cloſe this ſolemn Service with Thankſgiving; but

if

if he have not time to do it at the Table of the Lord, let him entertain his Soul with this Angelical Imployment in his Closet at home.

Praise waiteth for thee, O God, and unto thee shall the Vow be performed.

It becomes thee (O my Soul) at all times to praise the Lord for his *wonderful Works to the Children of Men*, but especially at the Table of the Lord, where thou art entertained with all the Divine Attributes, in the glorious contrivance of Man's Salvation by the Lord Jesus; but who can sufficiently praise the Divine Majesty! the Tongues of Angels stammer in uttering his Goodness, and I become dumb the more I endeavour to speak of the *wonderful Works of the Lord.* The highest of my Praises is, humbly and affectionately to acknowledge my inability for this Heavenly Imployment, the greatest of my Endeavours is daily to admire and adore the Divine Love, which I cannot comprehend. O that I had the Wings of a Seraphim, that I might fly up and join my self to the Heavenly Choire, and there continually be about the Throne of Glory, giving Praises, Honour and Glory, to him that sits upon the Throne, and the Lamb, for ever and ever. But while I am here below, about the Throne of Grace, let me begin the Work of Heaven as well as I can: And, O blessed God, do thou tune my Soul into this Heavenly Melody; add this to all thy other Mercies, write a Law of Thankfulness on my Heart and *put a new Song into my Mouth, even praise unto thee, O God.*

Oh! how shall I mention the loving-kindness and praises of the Lord, according to the multitude of his tender Mercies unto the Children of Men, according to all he hath bestowed on us, and his great goodness to the House of *Isreal.* O that I could

Proclaim his Love to all the World! O that my Harp and my Glory could reach the Choire above, and awaken every Creature below, that with united Hearts and Voices we may all *ſing unto the Lord, and make a joyful noiſe to the Rock of our Salvation.*

Oh! give thanks unto the Lord, for he is good, *for his Mercy endureth for ever.*

Oh! give thanks unto the Lord *our Saviour, for his Mercy endureth for ever.*

Oh! give thanks unto the God of Gods, *for his Mercy endureth for ever.*

To him, who alone doth great Wonders, *for his Mercy endureth for ever.*

To him, that by Wiſdom made the Heavens, the Sun, Moon, and Stars, and ſtretched out the Earth above the Waters, *for his Mercy endureth for ever.*

To him, that ſupports all things in Heaven and Earth, in that beauty and order that our Eyes behold, *for his Mercy endureth for ever.*

To him, who wonderfully made us, graciouſly preſerves us, and giveth food to all Fleſh, *for his Mercy endures for ever.*

To him, who remembred Man in his low eſtate, when he had loſt the Divine Image and Favour, was pleaſed ſo to love him, as to give his only begotten Son to redeem him from ſin and miſery, *for his Mercy endureth for ever.*

To him, who laid aſide his Glory, and *took upon him the form of a Servant,* and became *obedient unto Death, even the Death of the Croſs*; *for his Mercy endureth for ever.*

To him, who hath loved us, and waſhed us from all our ſins in his own Blood, and hath made us Kings and Prieſts unto God our Father; *for his Mercy endureth for ever.*

To him, who hath ſaved us from the Wrath of God, redeemed us from all our Enemies, obtained for us an everlaſting Redemption, and given us all things pertaining to Life and Godlineſs; *for his Mercy endureth for ever.*

Oh

Oh give thanks unto the God of Heaven, [the *Creator*, the *Redeemer*, the *Sanctifier*]; *for his Mercy endureth for ever.*

The closing Prayer for all Mankind.

O Lord God, who art the Fountain of all Mercy and Goodneſs, be thou propitious to all Mankind, let the knowledge of a Crucified Saviour *cover the Earth, as the Waters do the Sea*; *let all the People praiſe thee, O God, let all the People praiſe thee*; let them lift up their Hands unto thee in the Name of Chriſt, and bow their Knees unto him, and *let every Tongue, confeſs that Jeſus Chriſt is the Lord, to the glory of God the Father.* And oh that all they that confeſs him, may have their *Converſation as becomes the Goſpel*, and be continually offering *up the Sacrifices of Praiſe and Thanksgiving, and be communicating and doing good. Inſpire the Kings of the Earth, and all People, Princes, and all Judges of the Earth, both young Men and Maidens, old Men and Children, that they may praiſe thy Name, that God in all things may be glorified through Chriſt Jeſus*; *to whom be all honour, praiſe, and dominion, for ever and ever.* Amen.

It may happen that there may be but few Communicants, and ſo the Worthy Communicant may not have time to do all this; let him then attend, with all ſerioufneſs and devotion, to the Confeſſions, Petitions, Thankſgivings, and Exhortations made by the Miniſter. And after the receiving the Bread, let him after this manner expreſs his Affections, briefly.

BLeſſed be God, even the Father of our Lord Jeſus Chriſt; who according to his abundant Mercy, hath viſited us in our low eſtate, and pitied us when we lay in our Blood, by raiſing up for us a

mighty Salvation; *Sacrifice and Offering thou wouldst not, but a Body hast thou prepared* for thy Son Jesus, who has done thy Will, O God, and made himself an Offering for Sin, and made us one Body with himself, and purchased for us all things pertaining to Life and Godliness. Blessing and Honour, Glory and Power, be unto thee, O Lord God Almighty, and unto thy Son, our Lord and Saviour, for ever and ever. I accept thee as my King, Priest, and Prophet; I entirely offer up my Soul and Body unto thee, (O blessed Jesus); I lift up my hands unto thy Commands, O let me be so strengthned by *this Bread that came down from Heaven*, and which I have now taken, that I may be enabled to do thy Will here in Earth, as it is done in Heaven. *Amen.*

After the receiving of the Cup, let the Worthy Communicant lift up his Heart, and say;

O blessed Lord! let this Blood of thine, which by Faith I have now applied to my Conscience, speak better things than the Blood of Abel; *let it bring me that Peace of God which passeth all Understanding, and cleanse me from all Uncleanness, both of Flesh and Spirit; and inspire me with new strength and courage, to run the Race that is set before me, looking unto thee* (O blessed Jesus) *the Author and Finisher of our Faith; who for the Joy that was set before thee, endured the Cross, despising the shame, and art now set down at the right Hand of the Throne of God.*

And oh that this precious Blood of thine may more cement and unite all Christian People in fervent Charity, that we may be ever kind, tender-hearted, forgiving one another, that so with united Minds and Affections, we may be still praising thee, and saying, *Blessed be the God of Heaven and Earth, who only doth wondrous things; and blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory.* Amen. Amen.

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The Worthy Communicant, retiring himself into his Closet, after the participation of the Lord's Supper.

Come, O my Soul, let us retire, let us not presently go down from this Mount into the World; let us entertain no other Company but our dear Lord, nor admit of any other Discourse, than such as concerns our Eternal Welfare. Yea, when I come to converse with my lawful Concerns below, let me still be looking towards him as my only happiness; let my Heart be so filled with him, that other Objects may find no place, nor make any impression on me.

If the Communicant, upon Examination, find his temper and behaviour to be unsuitable in the time of Administration.

Alas! oh my Soul! how cold were my Affections, how dull my heart! how confused, destracted, and worldly my Thoughts! how unsuitable was my carriage at this Holy Ordinance! When I beheld my Saviour hanging on the Cross, when I beheld his Body wounded and bruised, and his Blood poured forth freely and abundantly, and yet I could not shed one tear for my Sins! The Rocks rent asunder at his Passion; the Earth groan'd under the weight of his Cross; the Sun shrunk in his Head, as ashamed to look on such a Spectacle, and affrighted at the horror of such a sight: And yet, alas! alas! my Heart was harder than the Rocks, my Soul was not confounded and ashamed, nor groan'd under the guilt and weight of those sins of mine, that thus pressed and wounded my Lord and Saviour, and caused him to cry out, *My God, my God, why hast thou forsaken me?* O that now my Soul could even break for grief, that I should look upon him whom my sins have thus pierced and wounded, and yet be no more affected! That I should be present at such a Furnace of Love, flaming in the

Heart of the bleſſed Jeſus towards vile Sinners, and yet that my Affections ſhould frieze over ſuch a Fire!

Oh, my God, did ſuch a cold temper ſuit thy awful preſence! Should the repreſented Agonies and Sufferings of my dear Lord, be beheld by a Spirit ſo dull, and no more concerned! and no more wounded for my ſins that wounded him and put him to death! It was the aggravation of the *Iſraelites* ſin, that they *provoked God at the Sea, even at the Red Sea*, the place where their Deliverance was wrought! but, O my dear Saviour, my hard Heart hath provoked thee in a higher degree, ever at the Red Sea of thy precious Blood, by which my Eternal Salvation was wrought.

Jonathan's Eyes were enlightned by taſting of a little Honey that dropt on the ground. I have taſted of that Honey that drops from the Rock of Ages, and yet mine Eyes were not enlightned. Alas, alas! O my God, that I ſhould reliſh this Divine Food no more! that the flames of Divine Love ſhould not warm my cold Heart more! that the wounds of my bleeding Saviour ſhould not pierce me more! O the ſtupifying and benumming power of Sin! O the ſad effects of Unbelief!

O Lord my God, I humbly caſt down my ſelf at thy Feet, imploring pardon for all my ſins, particularly for the ſins of my holy Things, and whatſoever it is that indiſpoſed my Soul at thy Holy Table this day! be thou graciouſly pleaſed, by the Power of thy Spirit, to quicken me out of this deadneſs, and let me now, by an after-act, recover the vigour and exerciſe of my Graces, that I may do that now, which I ſhould have done before. O do thou awaken the knowledge of a Crucified Saviour in me! awake my Faith, awake Repentance, awake my Love; yea, let all the Powers of my Soul be awakned, that I may in ſome meaſure recover the Influences of that

that bleſſed Ordinance I have been admitted to this day, that ſo I may be enabled thereby to love thee more, and to ſerve thee better all the days of my Life, through Jeſus Chriſt my Lord and Saviour. *Amen.*

If the Communicant finds, upon examination, that his temper and behaviour have been ſome way ſuitable to this Holy Inſtitution, let him expreſs his thankfulneſs in his private retirement.

Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name: Bleſs the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thy Iniquities, who healeth all thy Diſeaſes; who redeemeth thy Life from deſtruction, by the Blood of his only Son our Lord and Saviour, who crowneth thee with loving Kindneſs, and tender Mercies; who hath ſatisfied thy Mouth with good things, ſo that thy Youth is renewed like the Eagles. What ſhall I render unto the Lord for all his Benefits towards me? I have eaten of the Bread which came down from Heaven; I have drunk of the Cup of Salvation, in the ſtrength of which I will call upon the Name of the Lord; I will pay my Vows to the Lord, which I have made in the midſt of all his People, in the Courts of the Lord's Houſe, even at the Table of the Lord my God. Had I the Tongue of Angels, I could not expreſs the favour that God hath ſhewed me this day; 'twas the happineſs of *Abraham* to lodge Angels, but I have received him into my Soul this day *whom the Angels adore*: Oh! let me entertain him with all Humility, Joy, and Obedience; let me not ſuffer any Impurities to abide in my Soul to offend the King of Glory, who now makes his aboad in me.

When Chriſt came into the World, the evil Spirits fled, and thoſe that were poſſeſſed with Devils were relieved: May his coming now into my Soul, baniſh

all evil Spirits, that I may be delivered from those hellish Lusts which cast me sometimes into the Fire of Anger and Hatred, and sometimes into the Mire of unclean Pleasures. Oh! let me not take the Members of Christ, and make them the Members of an Harlot. I am not mine own, I am not at mine own disposé; I have sworn, and (through thy strength, O blessed Jesus) I will perform it, that I will keep thy Righteous Judgments.

And now having beheld, *as in a glass*, the Glory of our Lord, let me be *changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* Let the Name of my blessed Saviour be engraven on my Heart, and his Image remain fair and lively upon my Soul, that he may be ever before mine Eyes, that I may endeavour to imprint his excellent Qualities on my mind, that I may imitate his Humility and great Condescention *to us of low estate*; that I may learn of him to be meek and patient, to *walk in love, as he loved us, and gave himself for us*; that I may purify my self, *even as he is pure*; that in all Conditions I may resign up my Will unto the Divine, as he did, both in doing and in suffering; that I may go up and down doing good to all, even to Enemies, as he did. O that the *same Mind that was in Christ may be in me!* that as he was in the World, so I may be; that as long as I live Christ Jesus may be seen in me; let not his Image and Likeness be lost while I am in being; and let me labour to leave it upon others when I am dead and gone.

The Worthy Communicant closing his Retirement with Thanksgiving and Prayer.

Bless the Lord, ye his Angels which excel in strength, that do his Commandments, hearkning to the Voice of his Words. Bless the Lord, all ye his Host, ye Ministers of his that do his pleasure. *Bless*

the

the Lord ye Saints of his, both in Heaven above, and in the Earth beneath. Bleſs the Lord all his Works in all places of his Dominion. Bleſs the Lord, O my Soul.

O moſt glorious and bleſſed Lord God, the Heavens are full of thy Glory, and the Earth of thy Goodneſs. I deſire, with all Affection and Humility, to join with all the Angels, and Spirits of Juſt Men made perfect above, and with all the Saints here below, in giving Bleſſings and Praiſes, Honour and Glory unto Thee, for all the glorious Excellencies which are in thy Majeſty; and for all the manifeſtations of them in the works of Creation and Providence, but eſpecially in the great and glorious contrivance of our Salvation by the Lord Jeſus Chriſt. I bleſs and adore thee for his wonderful Incarnation, for the holineſs of his Life, for the glory of his Miracles, for his meritorious Death and Paſſion, for his glorious Reſurrection and Aſcenſion, and ſitting at thy right hand; and for the coming of the Holy Ghoſt, and all the glorious Benefits thereby; and for all the means of Grace that I enjoy, particularly for the liberty of thy Houſe and Table this day. O! touch my Soul ſo powerfully with a ſenſe of the things I have heard, ſeen, and done this day, that I may go from one degree of Grace to another, that I may be more active and accurate in all Spiritual Duties, that I may Hear more attentively, Pray more fervently, Receive more believingly, keep the Sabbath more exactly, watch over my Heart and way more diligently; be more humble and pious towards God, more righteous towards Man, more ſober and temperate towards my ſelf, that I may walk more worthy of Chriſt, of the Covenant, of the Sacrament, Kingdom, Goſpel, and Grace of God; that I may not only do that which is good, but that which is excellent; and that there may be ſome

proportion

proportion between my frequent receiving and growing in Grace, that I may ſhew forth the Death of Chriſt in the power and efficacy of it all the days of my life, that he may ſee the Fruit of the travail of his Soul in me.

Oh merciful and eternal high Prieſt! let that Sacrifice thou once offeredſt on the Croſs for the ſins of the World, which thou doſt now and ever repreſent in Heaven to thy Father, and which this day hath been ſacramentally exhibited on thy Table, obtain Mercy and Peace, Faith and Love, Unity and Safety, Grace and Glory and all good things for thy whole Church, that thou may'ſt at laſt *preſent it to thyſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing.* Amen.

Now to the King Eternal, Immortal, Inviſible, the only wiſe God, be glory and honour, through Jeſus Chriſt, for ever and ever; and let all the People ſay, *Amen.*

The Worthy Communicant's Charge and Reſolution.

Thou haſt once more (O my Soul) renewed thy Covenant, and received new Pledges of the Love of thy dear Lord; this day thou haſt avouched the Lord to be thy God, and he hath avouched thee to be one of his People. Now thou art going down into the World, a World full of Snares and Temptations, beſides a great deal of treachery within thy ſelf; what circumſpection muſt thou uſe, leſt thou return to folly, and ſo provoke thy God, loſe the benefits of this bleſſed Inſtitution, and cauſe thy bleſſed Lord to leave thee; for how canſt thou think (O my Soul) he will ſtay with thee if thou again offendeſt him, and makeſt no Conſcience to watch over thy ways, and to avoid all temptations, and ſhun all occaſions of ſin? How can he endure thou ſhouldſt lodge Harlots together with him? that thou ſhouldſt let this

World

World in to be his Compeer, and divide thy Heart with him? O my Lord, I am reſolved that thou *alone* ſhalt be my King, and ſole Lord of all my Faculties, and that I will have no other Maſter but only thee: Thou haſt given thy whole ſelf to be a Sacrifice for me, I therefore offer up my whole ſelf to thee *as a living Sacrifice, holy and acceptable unto God, which is our reaſonable Service.*

The Worthy Communicant's Longings after this, and the Eternal Supper of the Lamb.

O, when ſhall I again appear before God! when ſhall I again ſee his Power and his Glory, taſte his Love and Goodneſs, as I have in the Sacrament this day! O that I may ſtill be feaſting my Soul on thoſe Heavenly Dainties, thoſe Spiritual Viands, thoſe ſatisfying Pleaſures at the Table of the Lord my God. When the King ſat at his Table, did not my Spikenard ſend forth the ſmell thereof? O my God! one day in thy Courts, is better than a thouſand elſe-where; this day is a ſhadow of the Eternal Day, O when ſhall I ever be with the Lord! when ſhall I be taken up with uninterrupted Admirations of Divine Love! when ſhall I come to the Eternal Supper of the Lamb! when ſhall I appear before thee (O my bleſſed Saviour) in *Mount Sion*, where I ſhall ſtand no more in need of Sacraments! for the Curtain being drawn, and the Veil Rent, I ſhall, without ſhadow or figure, behold thee Face to Face, where I ſhall hunger and thirſt no more, for the Lamb on the Throne ſhall feed me with the Fruit of the Tree of Life in the midſt of the Garden, and ſhall lead me to he Fountain of Living Waters, and God himſelf ſhall be all in all unto me. *Amen.*

The 23 PSALM,

By Mr. Geo. Herbert.

THE God of love my Shepherd is,
And he that doth me feed.
While he is mine, and I am his,
What can I want or need?

He leads me to the tender graſs,
Where I both feed and reſt;
Then to the ſtreams that gently paſs:
In both I have the beſt.

Or if I ſtray, he doth convert,
And bring my mind in frame:
And all this not for my deſert,
But for his holy Name.

Yea, in deaths ſhady black abode
Well may I walk, not fear:
For thou art with me; and thy rod
To guide, thy ſtaff to bear.

Nay, thou doſt make me ſit and dine,
Ev'n in my En'mies ſight:
My head with oyl, my cup with wine
Runs over day and night.

Surely thy ſweet and wondrous love
Shall meaſure all my dayes:
And as it never ſhall remove,
So neither ſhall my praiſe.

FINIS.